Instructions

FOR

RIGHT-SPELLING,

AND

PLAIN DIRECTIONS

FOR

Reading and *Writing*

TRUE ENGLISH.

With several delightful things very Useful and Necessary, both for Young and Old, to Read and Learn.

By *G. Fox.*

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25 Apr. 61 Stonehill

The Roman ſmall Letters.

a b c d e f g h i k l m n o p q r ſ
s t u v w x y z &c.

The Roman Capitals.

A B C D E F G H I K L M N O
P Q R S T V U W X Y Z.

The Italick ſmall Letters and Capitals.

a b c d e f g h i k l m n o p q r ſ
s t u v w x y z &c.
A B C D E F G H I K L M N O
P Q R S T V V W X Y Z.

Engliſh ſmall Letters and Capitals.

a b c d e f g h i k l m n o p q r
s ſ s t u v w x y z.
A B C D E F G H I K L M
N O P Q R S T U W X Y Z.

Double Letters and Conſonants:

& ff fi ffi fl ffl ll ſh ſi ſſi ſl ſſ ſt, &c.
ff fi fl ſſi ff fl ſt.

Vowels. a e i o u.

Words

Words of one Syllable.

A B ac ad af ag ak al am an ap ar at ax az.

Ba ca da fa ga ha ja ka la ma na pa ra ſa ta va qua wa ya xa za.

Bab bac bad baf bag bak bal bam ban bap bar bas bat bay baz.

Ab abs bab gab hab habs jab kab chab lab mab nab rab ſab zab ſhab ſheb eb deb keb reb zeb leb lebs lib lyb ib bid dib gib jib kib mib nib rib phib.

Words of many Syllables Divided.

A

A-bo-li-ſhed a-bo-mi-na-ti-on ab-ſence ab-ſti-nence a-bun-dance ac-cep-ta-ti-on ac-com-pa-ny ac-com-pliſh-ed ac-cor-ding-ly ac-cu-ſto-med ac-kow-ledge ac-quaint-ed ad-mi-ni-ſtred- ad-ver-ſi-ty a-dul-te-ry ad-vo-cate ad-ver-tiſe af-fright a-li-e-nate al-migh-ty a-maze-ment Am-baſ-ſage Am-baſ-ſa-dor an-ſwer-eth ap-pre-hend-eth.

B

Babe ba-niſh-ment bap-tiſm bap-ti-zed back-ward bat-tel-ment be-lieve be-moan be-wail-eth bit-ter-neſs blade blaſ-pheme blaſ-phe-my blaſ-phe-mous bloſ-ſom bo-ſom bot-tel boun-ti-ful-neſs bread-corn break breath breed-ing brink bro-ther-ly bur-den-ſom burſt-ing.

C

Ca-la-mi-ty Cal-dron Can-dle-ſtick Cap-ti-vi-ty Cap-tain Car-ri-er Car-pen-ter Cart-wheel Caſe-ment Ca-ter-pil-lar ce-le-ſti-al Cen-tu ri-on ce-re-mo-nies cer-tain-ly Chaff chain chal-lenge cham-ber chan-nel cha-ri-ta-ble cha-ſtize-ment check Chro-ni-cles cir-cuits cir-cum-ciſe col-lec-tion co-lo-ny co-lour com-mo-di-ous con-courſe com-paſ-ſi-on.

D

Dam-age de-ceaſe deem-ed de-fraud-ed de-nounce de-ſcribe devote de-vo-ted dif-fe-rence diſ-ap pointed di-ſcern diſ-charge diſ-ci-pline diſ-dain-ed diſ-ho-nour diſ-plea-ſure diſ-poſ-ſeſs diſ-ſolve di-ſtinct-ly diſ-tract-ed diſ-tri-bu ti-on

di-

di-vine do-mi-ni-on dou-ble draught Dro-me-da-ry drop-sie drought drow-si-ness Dwarf:

E

Each Ea-gle ear-nest-ly eighth-ly e-di-fi-ca-ti-on em-bold-ned Em-rald Em-rods Em-pire E-ne-my er-ror es-chew es-pe-ci-al-ly es-pi-ed es-pou-sals e-sta-blish e-stran-ged e-ven-ing e-ver-last-ing e-vil Eu-nuch Ewe ex-cess ex-ce-cra-ti-on Ex-or-cists Ex-tor-ti-o-ners ex-tre-mi-ty.

F

Faith-ful fal-low fal-si-fy-ing fa-shi-on-ed fa-thom fa-vour-a-ble fea-ther-ed fel-low-ship fer-vent-ly few-el fierce-ness fil-thi-ness fi-nish Fir-ma-ment flat-ter-eth for-bear-ance for-ci-ble.

G

Gad-dest gar nish-ed ga-ther-ed gaze-ing ge-ne-a-lo-gies ge-ne-ra-ti-on gli-ster-ing gloo-mi-ness glo-ri-ous go-vern-men gor-ge-ous Grand-fho-ther grant gree-di-ness grieve griev-ous-ness gush-ed.

H

Ha-bi-ta-ble haſt haſte hail hand-ker-chief haugh-ti-neſs ha-vock Hawk hearkned Hea-then He-brew Hei-fer height Heirs helve Herb He-re-ticks He-ritage hew-ed Hymn Hy-ſop.

I

I-dle-neſs I-do-la-try jea-lou-ſie jeopar-dy Ig-no-mi-ny il-ſa-vour-ed il-lumi-na-ted i-ma-gine im-po-ve-riſh-ed in-cou-rage in-con-ti-nen-cy in-dea-vour in-dig-na-ti-on in-dict-ing in-ter-meddle.

K

Kin-dled Kin-dred Kinſ-man kned kneel Knife knit Knives knock knowledge Key kill Kit-tle ker-chiefs kikneys kind-neſs.

L

La-bour-ing lurk-ing lance lanched lan-guage lan-guiſh lant-horns laſci-vi-ouſ-neſs la-tin lat-teſs laugh-ed laviſh leaves league ledg-es lea-ſure leo-pard lewd-neſs Lieu-te-nant li-quor let-ters loath-ſome lodge loſs loſt.

M

Ma-gi-ci-an Ma-gi-ſtrate Mai-den maim-ed man-ger main-te-nance mar-ri-age mer-chan-dize mar-ve-louſ-ly Mer-chant men-ſtru-ous mil-li-ons miſ-chief miſ-chie-vous Mar-ri-ners Moon mor-ga-ged Mouls mu-ni-ti-on Myrrh.

N

Nail-ing nought Na-vy ne-ceſ-ſa-ry ne-ceſ-ſi-ty near-er neg-lect-ed Neigh-bour neigh-ing nei-ther Ne-phew Net-tles Noiſe not-with-ſtan-ding nou-riſh-ed nur-ture.

O

O-ce-an Oar Oak ob-ſcure ob-ſcu-ri-ty ob-ſer-va-ti-on ob-ſti-nate off-ſcour-ing off-ſpring op por-tu-nity op-poſe Or-phans Oint-ment.

P

Pa-ci-fi-eth pain-ful-neſs pale-neſs par-ta-ker par-ti-a-li-ty par-ti-cu-lar-ly par-ti-ti-on Par-tridge paſ-ſage Paſtor pa-ſture pat-tern pa-ti-ence pa-tri-mo-ny peace-a-bly pe-de-grees pen-knife pe-nu-ry pe-ril-ous pe riſh-ed per-ni-ci-ous per-pe-tu-al pe-ſti-lent Phy-lo-ſo-phers

Phy-ſi-ci-an Pi-ge-ons Pil-grims Plague Plai-ſter plea-ſant-neſs Plough plow-ed p'unge po-pu-lous poſ-ſeſs poſ-ſeſ-ſor pot-ſherd pot-tage pre-de-ſti-na-ted pre-he-mi-nence.

Q

Quails quan-ti-ty quar-rel quar-ries quen-ched quick-ned que-ſti-on-ed.

R

Rai-ment Rain-bow rai-ny ra-viſh-ed rea-di-neſs rec-kon-ed re-con-ci-li-a-ti-on re-new-ing re-noun-ced renown-ed re-pair-er re-pe-ti-ti-on re-ple-niſh re-pro-bate re-proof re-qui-red re-ward re-ceive re-ſem-blance re-veal re-ve-nue re-vive re-volt roof rough-ly.

S

Sab-bath Sa-vi-our ſa-vour-eſt Scar-let ſcat-ter-ed Scep-ter Schiſm Scho-lar School-maſter Sci-ence ſcoff Scorch Scorn Scor-pi-on Scourge Scour-ing Scrip-ture Scribe Scur-vy ſcum ſeam ſeaze ſe-cure-ly ſeeth-ing ſeize ſel-vedge Se-pul-chre ſew-ed ſheaf ſheaves ſheath She-kel ſhield ſhi-ning ſhod Shoes ſiege ſic-kle ſieve ſift-ed ſigh ſight ſign ſin-gle-neſs ſleep ſlight ſlaugh-ter ſlight-ly ſlug-gard ſlum ber ſo-journ

journ ſo-lid ſo-lemn ſo-lem-ni-ty ſo-li-ta-ri-ly South-ſay-er Sor-ce-rer Soul-di-er ſprung ſpun ſquare Sto-ma-cher ſtrait-way ſtrai-ten-ed ſtroak ſtur-dy ſub-ject ſuc-ceed ſuc-cour-ed ſuc-ked ſu-ſte-nance ſwol-len ſwoon-ed.

T

Tack-ling Tail Tale-bear-er Tan-ner tar-ry tar-ry-ing taſt taught te-di-ous Teeth temp-ta-ti-on te-nour ter-re-ſtri-al ter-ri-fie ter-ror Thief Thi-ſtle through-out throw-ing tongs tongues took-eſt tooth torn tot-ſing traf-fick tranſ-pa-rent trea-che-rous trea-ſu-ry tri-umph-ing trou-ble trough troughs twelfth twelve.

V

Va-lue Va lour Va-pour va-ri-a-ble-neſs vaunt eth ve-no-mous ven-ge-ance ve-ni-ſon ve-nom ver-tue ver-tu-ous vex-a-ti-on vic-tu-al view-ed vi-gi-lant Un-be-lief un-change-able un-cir cum-ciſed Un cle un cloath-ed Un-cti-on un-feign-ed.

W

Wa-ges Wag-gons wal-low-ing wan-ton-neſs War-ri-our weigh-ed weight whore-mon-ger, whore-dom, wick-ed-

nes Willow-tree win-now-ed Witch-crafts with-draw wi-thies wi-ther-eth Wolf Wolves won-de-rous wor-thies wo-ven would wrath wreath wrea-then wre-ſtle wretch-ed wrong-ful-ly wrong wrote wrought.

Y

Yarn yield year-ly ye-ſter-day yo-ked yon-der young youth.

Z

Zea-lous zea-louſ-ly.

The Childs Leſſon.

CHRIST is the Truth. Chriſt is the Light. Chriſt is my Way. Chriſt is my Life. Chriſt is my Saviour. Chriſt is my hope of Glory. Chriſt is my Redeemer. Chriſt is my Rock. Chriſt is the Door. Chriſt is my King, and Lord of Lords. Chriſt is the Corner-ſtone. Chriſt is the Lamb of God that takes away my Sin.

Chriſt is the Power of God. Chriſt is my Wiſdom, Chriſt is my Righ-

Righteousness. Christ is my Sanctification. Christ is my Justification. Christ is the Seed. Christ is the Resurrection.

Christ destroyeth the Devil and his Works, which leadeth Man and Woman from God; and so Christ is the Way to God again.

Sarah was a good Woman.

Jezebel was a bad Woman, who killed the Just, and turned against the Lord's Prophets, with her attired Head and painted Face, peeping out of the Window.

Christ I must feel within me, who is my Life and my Light, and the Truth; and that is God that sheweth me my Thoughts and Imaginations of my Heart; and that is the Lord God that doth search my Heart.

It is the Spirit of Truth that doth lead into all Truth.

It is the Spirit of Truth that reproves the World of Sin.

And that is the good Spirit which reproves the bad and his Works.

And the Light manifesteth and reproveth; and that which doth make manifest and reprove, is the Light.

And that which giveth the Light of the Knowledge of the glory of God, in the Face of Jesus Christ, is the Light which shineth in the Heart.

And that which may be known of God is manifest within, which God hath shewn unto you; that is that which shews you Sin and Evil.

The Gospel is the Power of God.

The Cross of Christ is the Power of God, which crucifieth from the State of Adam and Eve in the Fall; in that Power is the Glorying, an Everlasting Glorying: And this is above the Fleshly Glorying of Adam and Eve in the Fall, with his Sons and Daughters.

The Church is in God the Father of Christ, and not a Steeple-house; and that is the Spirit that mortifies from my Sin. And

And they that are led by the Spirit of God are the Sons of God; and that is the Spirit of God, that doth instruct me in God's ways, which are good, and that is the bad Spirit which leadeth into bad ways.

And if I be a Child of God, I must not grieve him, but must be meek, and sober, and gentle, and loving and quiet, righteous and humble, and live in the Fear of God, and live godly, and not Lie, nor do any wrong to any one.

So if I be wild, froward, wicked, heady, high-minded, wilful, stubborn, proud, envious, disdainful, scornful, unrighteous, ungodly, and lie, and do not the Truth, and forget God, such God turneth into Hell, that grieveth him.

In the beginning was the Word.

Since the beginning were the Words; and since the beginning was Babel, which is the beginning of Tongues, which is the Priests Original, but the Saints Original is the Word before Babel was, and that is

is the Original, and make Divine, and not the Tongues that began at Babel.

And it cost the second Adam his Blood, to purchase me out of the state of Adam and Eve in the Fall, to set me in the state that he was in before he fell, to that which is a blessed state, out of the cursed state, and not only to the blessed state that Adam and Eve were in before they fell; but to Christ that never fell, to his Stature.

A Child being fallen from the Image of God, he hath not Peace.

A Child being in the Image of God, he hath Peace.

A Child being fallen from the Holiness, he doth not see God: but being in the Holiness he doth see God.

And the Image of God is Righteousness and true Holiness.

In six Dayes the Lord made the Heavens and the Earth, and all things therein; and the sixth Day made Man and Woman, and bad him have Dominion over the Works of his Hands.

Christ

Christ is my Foundation.
And Christ is the first and the last.
And Christ is a quickning Spirit.
Abel was a good Man.
Cain was a bad man, full of Envy and Wrath, who killed his Brother about Religion.
Isaac was a good man, and sober.
Ishmael was a wild Mocker and a scorning Archer, and turned into the Wilderness.
Jacob was a good man; Esau was a prophane man (who turned against Jacob) who bore the Sword.
The Spirit of Truth is my Leader into all Truth, and sheweth me things to come.
And the Power of God is my Keeper from Sin and Evil.
And the Worship of God is in the Spirit and in the Truth.

Proper

Proper Names in Scripture divided into Syllables, and the Significations of them in Englisſh; *together with other memorable Paſſages mentioned in Scripture, neceſſary and delightful for Children to Read and Learn.*

ADam ſignifies, *Man Earthly red.* The World was created in ſix days. *Adam* was the firſt Man in the Likeneſs of God, and according to his Image; but he loſt his Image through Diſobedience, in eating of the Fruit that God had forbid him to eat of. And *Adam* gave a Name to the Woman which was made of his Rib (while he was aſleep) and called her *Eve*; and he gave names to all other Creatures; after that *Adam* and *Eve* had Tranſgreſſed, God drove them out of Paradice (where they were at firſt placed) and ſet a fiery two-edged Sword to keep the Way of the Tree of Life. *Adam* lived till he was nine hundred and thirty years old, and begat many Sons and Daughters. After *Adam*'s Tranſgreſſion the Earth was curſed, and brought forth Thiſtles and Thorns.

Thorns, and man got his Bread by the Sweat of his Brow. *Cain* and *Abel* were *Adam*'s Sons.

Cain was a Husband-man, and being displeased that his Offerings were reproved, and not his Brother *Abel*'s (although he was rebuked of God for his Envy) slew his Brother, and offended seven-fold thereby; after that, he was made a Fugitive, and a Vagabond upon the Earth, for he was accursed of God; his Sin was seven-fold; for first, *He did not rightly divide*; secondly, *He envied his Brother*; thirdly, *He dealt subtilly*; fourthly, *He killed him*; fifthly, *He stubbornly denied it*; sixthly, *He despaired*; seventhly, *Being Condemned, he Repented not.*

This *Cain* was the first builder of the earthly City, in the which he bestowed his Children for fear, because he used Violence, Ravine and Spoil.

A-bel, he was a Keeper of Sheep, his Offering was accepted of the Lord, because he was Righteous; he was the first Martyr.

E noch, *Taught* or *Dedicate*, the Father of *Me-thu-sa-lah*; *Methusalah* lived till he

he was nine hundred sixty and nine years. *Enoch* walked with God, and was not, for God took him.

La-mech, *Poor*, *Humbled*, or *Smitten*; after he had lived one hundred eighty and two years, he begat a Son, and called him *No-ah*, which signifies a *Ceasing* or *Rest*; and *Lamech* said, *This same shall comfort us concerning our Work, and Toil of our Hands, because of the Ground the Lord hath cursed.* Noah *was a just man, and perfect in his Generation, and walked with God, and was a Preacher of Righteousness*; he was commanded of God to make an Ark, that he and his Family should enter into it, for their preservation, *Gen. 6.*

Noah, with two of a sort of every Creature, Male and Female, were shut into the Ark, and the World was drowned, *Gen. 7.*

And when the Waters had prevailed on the Earth fifteen Cubits upwards; after one hundred and fifty days the Waters were abated; *Noah* opened a Window of the Ark, and sent forth a Raven and a Dove; the Dove found no rest for the Sole of her Foot, but returned to the Ark,

Ark, and *Noah* took her into the Ark; *Gen.* 8.

The Rain-bow, *a Token of the Covenant of God*, Gen. 9.

Ba-bel signifies, *Confusion*; at the building of *Babel* Languages were confounded, *Gen.* 11.

A-bram signifies, *an high Father*: his name was changed (*Gen.* 17.) from *Abram* to *A-bra-ham*, which signifies, *a Father of a great Multitude*, he was the Son of *Terah*; *Sarah* was his Wife: He went out of his Native Country at God's Commandment; God promised him and his Seed the Land of *Canaan*; he travelled into *Ægypt*, and when he returned from thence he was very Rich; to avoid strife he parted company with *Lot*, his Nephew; he delivered *Lot* out of Captivity; refused to be enriched by the King of *Sodom*, he instructed his Family in Righteousness; God tried his Faith by willing him to offer up his only Son *Isaac*.

Sa-rah, *a Lady* or *Dame*, Daughter of *Asher*; the Lord promised her a Child when she was old, and she had one accordingly, she would not have *Ishmael*, who

who was born of *Hagar* (the bond Wo
man) to be Heir with her Son *Isaac*, sh
was called the free Woman. When sh
died, *Abraham* bewailed her greatly, an
bought a plat of Ground of the Sons o
Heth to bury her in; after his death h
also was buried in the Cave of *Mach-pe
lah*. God remembred his promise made un
to *Abraham*, and comforted *Israel* in thei
Afflictions; God was with *Abraham* i
all that he did; for he was a righteou
man, and faithful to the Lord.

And for the wickedness in *So-dom* an
Go-mo-rah the Lord rained upon it Brim
stone and Fire; and *Abraham* looke
towards *So-dom* and *Go-mo-rah*, an
lo the smoke of the Country went up a
the Smoke of a Furnace, *Gen.* 19.

As *Lot* was entring into *Zo-ar*, his Wi
looked back, from behind him, and sh
became a Pillar of Salt.

I-sa-ac signifies, *Laughter*, *Abraham*
Son by *Sarah*.

Re-be-kah signifies, *fed*; she was Daugh
ter to *Be-thu-el*, was given in Marria
to *I-sa-ac*: The Lord blessed *I-sa-ac*,
that when he sowed he received an hu
dred fold, *Gen.* 26. *Ja-c*

Ja-cob signifies, *a Supplanter*; he was the Son of *I-ſa-ac*; he was a plain man, and dwelt in Tents, he bought *E-ſau*'s Birth-right for red Pottage: *I-ſa-ac* bleſt him, at which *E-ſau* was troubled; *Jacob* fled to *Haran*, and as ſoon as he ſaw *Rachel* the Daughter of *Laban*, his Mothers Brother, he wept, he ſerved *Laban* ſeven years for *Rachely* and they ſeemed unto him but a few days, becauſe he loved her; the years being ended, he asked his Wife of *Laban*, but *Leah* was given unto him; he ſerved other ſeven years for *Rachel*, he lov'd her more than *Leah*, he came but with a Staff to *Laban*, but after the Lord bleſſed him, ſo that he became very Rich; the Lord ſaid unto him by an Angel, Thy name ſhall be called *Jacob* no more, but *Iſ-ra-el*, becauſe thou haſt had power with God, thou ſhalt alſo prevail with men.

E-ſau ſignifies *doing or working*; he was the Son of *I-ſa-ac*, *E-ſau* was a cunning Hunter, he ſold his Birth-right for a meſs of Pottage; againſt his Fathers will he took him Wives of the Poſterity of *Iſh-ma-el* which was a grief to *Iſaac* and *Re-be-kah* his Mother.

Is-ra-el

Is-ra-el signifies, *a Prince of God, or prevailing with God.*

Jo-seph signifies *encreasing*; one of the Sons of *Jacob*; he was beloved of his Father and hated of his Brethren; he was cast into a Pit by his Brethren, and afterwards sold to the *Ismaelites*, and afterwards to *Potiphar*, whose house was blessed for *Joseph's* sake; *Joseph* was made Ruler thereof; he was fair and well favoured, and he interpreted *Pharaoh's* Dreams, and was made Ruler over all *Ægypt* under *Pharaoh*. He sold Corn into all Countries in the Famine-time; he spoke roughly to his Brethren at first when they came to buy Corn, and put them in Ward, but after disclosed himself to them, and comforted them, and sent for his Father into *Ægypt*.

Jacob blessed *Joseph's* two Sons, and died, *Gen.* c. 48. & c. 49.

Joseph died, *Gen.* 50.

A new King arose over *Ægypt* that knew not *Joseph*, *Ex.* 1.

Pharaoh oppressed the *Israelites*.

Moses, signifies, *drawn forth*; at his Birth he was hid in Bulrushes in a River, and was found by *Pharaoh's* Daughter, *Ex.* 2.

God

God appeared unto *Moſes* in a Burning Buſh, *Ex.* 3.

Moſes and *Aaron* told *Pharaoh*, ſaying, Thus ſaith the Lord God of *Iſrael*, *Let my People go*; and *Pharaoh* ſaid, *Who is the Lord, that I ſhould obey his Voice?*

God plagued *Pharaoh* with 10 Plagues becauſe he would not let the Children of *Iſrael* go free; 1. Of Bloudy-waters. 2. of Frogs. 3. Of Lice. 4. Of Flies. 5. Of Murrain. 6. Of Scabs. 7. Of Hail. 8. Of Graſhoppers. 9. Of Darkneſs. 10. Death of their Firſt-born, Ex. 7, 8, 9, 10.

The *Iſraelites* departed out of *Egypt* and ſpoiled the *Egyptians*, Ex. 12.

The *Iſraelites* were led by a fiery and cloudy Pillar, *Ex.* 13.

Pharaoh and his Hoſt purſued after them.

The Sea parted, that the Children of *Iſrael* went upon Dry-land in the midſt of the Sea, and the Waters were a Wall unto them on both hands; but *Pharaoh*'s Hoſt was drowned in the Sea, *Ex.* 14.

Then *Moſes* and the Children of *Iſrael* ſung a Song unto the Lord, *Ex.* 15.

Moſes made bitter waters ſweet, *Ex.* 15.

God ſent Quails and Manna in the Wilderneſs, *Ex.* 16.

Moſes brought water out of the Rock.

Aa-ron ſignifies, *a Teacher*; when *Aaron* went in before the Lord, he was to put on the Breſt-plate of Judgment, the **Urim** and the **Thummim**. *Urim* ſignifies, **Light**, and *Thummim* ſignifies, **Truth** and **Perfection**; ſo Light, Truth, and Perfection were to be upon his heart.

Jo-ſhu-ah ſignifies, the ſame with *Jeſus*, which is a Saviour; he ſucceeded *Moſes*, he humbled himſelf before God, *Joſh.* 7. he overcame many Kings and Countries, he left nothing undone that *Moſes* had commanded; he and all his Houſe ſerved the Lord.

Samp-ſon ſlew a thouſand of the *Philiſtines* with a Jaw-bone of an Aſs; he alſo killed a Lion.

Sampſon carried away the Gates and Poſts and Bars of the City *Gaza* on his Shoulders to the top of the Hill *Hebron*, *Judg.* 16.

The *Philiſtines* put out *Sampſon*'s eyes, *Sampſon* was aveng'd on them at once and

and pulled down the Houſe upon them, *Judg.* 19.

Ruth ſignifies, *watred* or *filled*, ſhe found favour in the eyes of *Boaz*, and was married to him, and bare him a ſon named *O-bed*, he was the Father of *Jeſſe*, the Father of *David*.

Sa-mu-el ſignifies, *heard of God*; he was offered to God by his Mother, he was in favour both with the Lord, and alſo with Men; God called him thrice, and revealed his Will to him, and made him a Prophet; he Judged *Iſrael* with diligence; all his dayes the *Philiſtines* were brought under; when he died he was bewailed greatly.

E-li-jah ſignifies, *God the Lord*; he was a Prophet, who foretold the Famine to come among the *Iſraelites*; he was fed by Ravens; the Lord ſent him to *A-hab*, whom he boldly reproved for following *Ba-a-lim*; by Prayer he obtained Rain; he was perſecuted by *Jezabel*, he fled from her, and being almoſt famiſhed, he was fed by an Angel, in the ſtrength of which Meat he travelled forty dayes and forty nights; he afterwards took courage againſt *Jezebel*, and foretold *Ahab*'s and

Jezebels death; at his Prayer Fire came down from Heaven and destroyed two Captains with their Men; He was an Hairy man, and girdeded with a Girdle of Leather; he was taken up into Heaven by a Whirl-wind.

E-li-sha signifies, *My God saveth*; *E-li-jah* anointed him Prophet in his room; he was called to be a Prophet from the Plough-tail, 1 *Kings* 9. 19. he craved of *Elijah* to have his Spirit doubled upon him; forty two Children that mocked him were devoured by two Bears; he healed *Na-a-man* of a Leprosie, of whom he would take no reward, because he would not sell the Gift of God; he raised the *Shunamites* dead Son, he healed the deadly Pottage, 2 *Kings* 4. *Elisha* weeping shewed unto *Hazael* the evil that he should do unto *Israel*.

Da-vid signifies, *beloved*, he was a ruddy man, and withal of a beautiful Countenance, and goodly to look to, *Samuel* anointed him King, yet afterwards he fed his Fathers Sheep, slew the Gyant *Goliah*, and brought two hundred of the fore-skins of the *Philistims* to *Saul*: God was with *David*,

David, and therefore *Saul* feared him, and commanded that he ſhould be ſlain; It was ſaid of *David*, *His Kingdom abideth for ever*; he followed the Lord with all his heart, ſave only in the matter of *Uriah*.

Job ſignifies, *Sorrowful*, he was a man Upright and Juſt, fearing God; he was bereaved of his Subſtance and Children, yet he praiſed God in his Affliction.

Je-re-mi-ah ſignifies, *my Height* or *Fearing*; he was a Prophet, to whom the Lord gave his Word to preach; he cried againſt the Prieſts that bore rule by their Means, which he ſaid was a horrible and filthy thing committed in the Land; he was perſecuted and mocked for publiſhing the Truth and Word of God; and *Paſher* the Son of *Imner* the Prieſt, when he heard what he Prophecied, he ſmote *Jeremiah*, and put him into the Stocks; he was at another time taken by the Prieſts, and accuſed before the Governours; and as he was going from *Jeruſalem* into the Land of *Benjamin*, he was taken by an Officer, and had before the Princes, who ſmote him, and committed him to Priſon, where

he lay in a Dungeon a long time, but at last was delivered by *Zedekiah* the King, out of that place; and the King commanded they should put him into the Court of the Prison, and daily to give him a piece of Bread; but the Princes desired the King that he might be put to death, for that he propheſied, *That the City should surely be given into the hands of the King of* Babel's *Army:* Then the King said, *He is in your hands, for the King can deny you nothing:* So they took *Jeremiah* and let him down with Cords into a Dungeon, where there was no water but mire, till *Jeremiah* stuck fast into the mire; but in this Dungeon the Lord preserved him, and at last delivered him out.

E-ze-ki-el signifies, *The strength of God*; he was a Prophet; he was fed with the Word of God, and made bold with his Spirit; he cried, *Wo to the Shepherds that sought after the Fleece, and clothed themselves with the Wool, and fed with the Fat, and made a Prey upon the People*; he said, *The Lord would gather his Sheep from their Mouths, and that they should be a Prey unto them no longer.*

Ba-la-am

Ba-la-am, signifies, *the Antiquity* or *the Devourer*, or *Destruction of the People*, he was called a Prophet, *Balak* King of *Moab* hired him to curse the People of God; he was slain among the *Midianites*, he was one that loved the Wages of Unrighteousness, and therefore was rebuked of a dumb Ass; he taught *Balak* to lay a stumbling-block before the Children of *Israel*.

Da-ni-el, finifies, *Judgment of God*, a Prophets Name; he would not defile himself with the Kings Meat; he declar'd to *Ne-bu-cad-ne-zer* his Dream, wherefore he was advanc'd by the King unto great *dignity*; he foretold *Bel-sha-zer*, That he should be deprived of his Kingdom: *Daniel* was made the third Ruler of the Kingdom, because the Spirit of the Lord was excellent in him; wherefore the Rulers and Governours sought occasions against him, but they could find no fault; for he was faithful to the Lord; so they consulted together, and got *Darius* the King to make a Decree, That whosoever should ask a Petition of any (God or Man) for thirty days, save of the King, he should

be cast into the Den of Lions; but *Daniel* kneeled on his Knees, and prayed to, and praised his God in his Chamber, his Window being open, as he used to do aforetime, wherefore they accused him to the King, for breaking the Decree for which he was cast into the Lions Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the purpose might not be changed concerning *Daniel*; then the King went unto his Palace, and remained fasting, neither were the Instruments of Musick brought before him, and his sleep went from him: Then the King arose early, and went in all haste unto the Den of Lions, and when he came to the Den, he cried with a Lamentable voice unto *Daniel*; and the King spake and said to *Daniel*, *O* Daniel, *the Servant of the Living God, Is not thy God (whom thou alwayes servest) able to deliver thee from the Lions?* Then said *Daniel* unto the King, *O King, live for ever, My God hath sent his Angel, and hath shut the Lions Mouthes, that they have not hurt me; for my Justice was found out before him, and unto thee, O King, have I done no hurt:* then was the King,

King exceeding glad for him, and commanded that they ſhould take *Daniel* out of the Den, ſo *Daniel* was brought out of the Den, and no manner of hurt was found upon him, becauſe he believed in his God: And by the Commandment of the King, thoſe Men that had accuſed *Daniel*, were brought, and were caſt into the Den of Lions, even they, their Children and Wives; and the Lions had the maſter of them, and brake their Bones in pieces before they came at the ground of the Den. This *Daniel* alſo delivered *Suſanna* from the two wicked Judges; he deſtroyed *Bel* and his Temple, and ſlew the *Dragon* which they Worſhipped.

Ne-bu-chad-ne-zer, ſignifies, *the mourning of the Generation, or wailing of Judgment*; he was King of *Babel*; he conquered *Egypt*, and deſtroyed *Jeruſalem*: he erected an Image of Gold, and commanded it ſhould be honoured; & decreed, *That whoſoever refuſed to fall down to the ſaid Imag, ſhould be caſt into a hot fiery Furnace* he dwelt ſeven years amongſt wild Beaſts.

The three Chilren were caſt into the fiery Furnace, for not worſhipping the Image; but God delivered them out of the Furnace.

Jo-ſi-ah, ſignifies *the Fire or burning of the Lord*; the ſon of *Zephaniah*; *Iddo* propheſied of him, That he ſhould deſtroy the Idolatry of *Jeroboam*; he was made King of *Judah*, and he put down Idols and cauſed *Baals* Prieſts to be put to death.

I-ſai-ah, ſignifies, the *Health* or *Salvation of the Lord*, he was a Prophet of the Lord.

Za-cha-ri-ah, ſignifies, *Mindful of the Lord.*

Mat-thew, ſignifies, *Given, or a Reward*; he was an Apoſtle called by Chriſt.

Je-ſus, ſignifies, *A Saviour*, or *The Lord a Saviour*, the ſon of God; a Voice from Heaven ſaid unto him, *Thou art my beloved Son, in whom I am well pleaſed*; he came of the Seed of *David*, whoſe Kingdom endureth forever: *Chriſt* ſignifies *Anointed*; at the Age of twelve years, Jeſus diſputed with the Doctors, and the People were aſtoniſhed at his Wiſdom; yet many would not believe he was the Chriſt, becauſe he deſcended of ſo low Parentage, and ſaid, *Is not this the Carpenter's Son?* Great Multitudes followed him

him, and he healed many diſeaſes; his coming and Preaching was in great humility; he was Mocked, Perſecuted, and put to Death by the *Jews*; the chief Prieſts perſwaded the Multitude to ask of *Pilate*, that Chriſt might be put to Death; after his death they perſecuted his Apoſtles, and Impriſoned *Peter* and *John*, and commanded they ſhould preach no more in the Name of Jeſus; and alſo Stoned *Stephen* to death. And King *Herod* perſecuted the *Chriſtians*, Killed *James*, the Brother of *John* with the Sword, and becauſe he ſaw it pleaſed the *Jews* he Impriſoned *Peter* alſo.

Paul, ſignifies, *Marvel* or *marvelouſly*, he was an Apoſtle of Chriſt; he was marvelouſly converted from being a Perſecutor of the Church of Chriſt to be an Apoſtle, and an choſt Veſſel of God.

Pe-ter, ſignifies, *a Stone*, *or Rock*, an Apoſtle of Chriſt.

John, ſignifies *The Grace of God*, or *Gift*, or *Mercy of the Lord*, the Son of *Zebedee*, he and his Brother *James* were called by Chriſt, as they were mending their Nets, to be Apoſtles! *John* was Baniſhed into the Iſle of *Pathmos*.

T-

Ti-mo-thy signifies, *The honour of God*, or *the honouring of God*, or *precious to God.*

Titus signifies, *Honourable.*

Thomas signifies, *a Twin.*

Philip signifies, *a Warrier*, or *lover of Horses.*

Sa-ma-ri-tans signifies, *Keepers*, *marvelous hard thorny places*, or *Dreggs.*

The reason of the Names of the Books of Moses, *and other Books.*

THE *Hebrews* usually named their Books from some of the first Words in the beginning of each: As the first they called *Be-re-shith*, that is, *In the Beginning*, the first word of that Book.

The second they called *Ve-le-she-meth*, which signifies, *Now these are the Names.*

The third they called *Va-ji-kra*, which signifies, *And called*, for so it begins in the *Hebrew.*

The fourth *Bam-mid-bar*, which signifies, *In the Wilderness*: The Lord spake to *Moses* in the Wilderness.

The fifth, *El-le-ha-dab-ba-rim*, which signifies, *These the Words.*

The

The *Greek* Interpreters, and others from them, called the first *Geneſis*, that is, Generation; becauſe it declares the Creation and Generation of the World and of Men.

The ſecond *Exodus*, which ſignifies, *A paſſing out*; becauſe in it is declared the paſſing out of the Children of *Iſrael* out of *Egypt*, in the beginning of that Book.

The third *Liviticus*, becauſe in it is declared the Laws and Order of the *Levites*.

The fourth *Numbers*, becauſe in the beginning thereof is the ſum of the Children of *Iſrael*,

The fifth *Deuterenomy*, which is, *Second Law*, the Law repeated the ſecond time.

Judges is called from the Declaration of Judges, that judged *Iſrael* before the Kings.

Kings, from the Declaration of the Kings that reigned in *Iſrael* after the Judges.

Chronicles ſignifies, a declaration of the things that were done in their ſeveral times.

Eccleſiaſtes ſignifieth, *the Preacher*, becauſe

cause so it begins, *The words of the Preacher.*

The rest are named from the names of the Writers, or things easie to be understood: As,

Colossians signifies, *punished.*

Corinthians signifies, *filled.*

Ephesus signifies, *desirable.*

Thessalonica signifies, *the other Victory of God.*

The Signification of the seven Arts.

THE word *Grammar* comes of a Word that signifies *to write.*

Rhetorick, of a Word that signifies, *to speak fluently.*

Logick, of a Word that signifies, *to speak and reason.*

Astronomy signifies, *the Law or Distribution of the Stars.*

Geometry signifies, *measuring of the Earth.*

Musick signifies, *the Muses Art*, or *Authors of Songs*, or *Poetry.*

Arithmetick comes of a Word that signifies, *Number.*

Weights

Weights, Measures, and Coyns mentioned in Scriptures, reduced into our Englisſh *valuation,*

Of Shekels there were three ſorts.

A *Common Shekel*, which weighed a quarter of an ounce, and was worth fifteen pence.

The Kings Shekel weighed three Drachms, that is in our Mony twenty two pence Half-peny.

The Shekel of the Temple weighed directly half an ounce, and was worth two ſhillings ſix pence.

The Jews *had three ſorts of Talents.*

The Common Talent, which weighed three thouſand quarters of an ounce, or common Shekel, amounts to ſix thouſand Drachms, which is one hundred eighty ſeven pound ten ſhillings.

The Kings Talent weighed three thouſand of the Kings Shekels, which amounted to nine thouſand Drachms, which is two hundred eighty one pound five ſhillings.

The Talent of the Temple or *Sanctuary*, weighed

weighed three thouſand Shekels of the Temple, which is preciſely ſo many half-ounces, which amounteth to three hundred ſeventy five pounds.

A Silverling is often in Scripture uſed for a Shekel, which is half an ounce, and worth two ſhillings ſix pence; for thirty of theſe Silverlings of the Sanctuary, Chriſt was ſold, *Mat.* 26. which amounteth to three pound fifteen ſhillings *Engliſh* Mony.

The common Shekel of Gold weighed two Drachms, and was worth fifteen ſhillings.

The Talent of Gold of the Temple, weighed twelve thouſand Drachms, or *Hungarian* Ducats, which is of our Mony forty five thouſand pounds.

Abimelech King of *Gerar*, ſaid to *Sarah*, I have given thy Brother an hundred Silverlings, which were common Shekels, which amounted to ſixty two pounds ſixteen ſhillings, *Gen.* 20.

Abraham bought a burying-place for his Wife *Sarah*, for four hundred Shekels of Silver, which are common Shekels, that is twenty five pounds.

A Shekel of the Sanctury, which is twenty

twenty Gerahs, and a Shekel is twenty shillings, and a Gerah is twelve pence.

There are four kind of Cubits mentioned in Scripture.

1. *The common Cubit*, this was the measure from the Elbow to the Fingers-end, it contained a Foot and a half, or half a Yard.

2. *A holy Cubit*, this was a full Yard: containing two of the common Cubits.

3. *The King's Cubit*, which is three Fingers longer than the common Cubit.

4. *A Geometrical Cubit*, it contained six common Cubits, which is three Yards: according to this Cubit it is thought *Noah's* Ark was built.

The Reed spoken of in *Ezekel* or *Exodus*, was six cubits and a hand breadth, which were called the King's cubits.

A Furlong is an hundred twenty-five paces, which is the eighth part of our mile: A mile containeth with us a thousand paces; but in the *Hebrew* it was accounted as much as a man could go in half a day, betweeen meal and meal.

A *Kab is* our Quart.

A *Omer* is a Quart and a half.

A *Seah* is a Gallon and a half.

An *Epha* is half a Buſhel and a Pottle.

An *Homer* is ſo called from *Chamer*, an Aſs, becauſe this Meaſure contains ſo much as an Aſs could well bear, which is five Buſhels and five Gallons.

A *Log* is half a Pint.

A *Bath* is half a Buſhel and a Pottle.

A *Mite* weigheth half a Barly-corn.

A *Farthing* of the *Roman* Coyn is two Mites.

Keſhita ſignifies *a Lamb*, and was alſo a name the *Hebrews* gave to a piece of Money in value one penny half-penny.

The Marks of a true Chriſtian.

TO love one another, and to add to your Faith Virtue, to your Virtue Knowledge, which knowledge is to know God, and Jeſus Chriſt whom he hath ſent, which is Life eternal; and to your knowledge add Temperance, and to your Temperance add Patience; for that runs

runs the Race, and obtains the Crown of Life; and unto Patience, Godliness, in that brotherly kindness is known.

The Names which the Devil in Scripture is called by:

The Serpent, and Adversary: An Enemy to Man: The Devil, who is a Destroyer; the old Dragon: Belial: The God of the World, who rules the World in wickedness: The Prince of this World, who gives forth his Law of death and Sin, and rules in wickedness and unrighteousness, which got into *Adam* and *Eve* by his lies and subtilty, and their disobedience, and rules in the hearts of the disobedient: the Spirit and Prince of Darkness which fills people with darkness, and makes them hate the Light of Christ, and blinds all his Subjects, that they call the Light of Christ natural, and Created, and Conscience: And the Devil is called *Beelzebub* Prince of Devils: the Accuser of the Brethren: And this Devil, Sathan, and Serpent made all his Subjects call the people

ple of God Bablers, peſtilent Fellows, Movers of Sedition, Ring-leaders of Sects, *Acts* 24. Turners of the World upſide down, a people that are curſed and unlearned, ignorant, Schiſmaticks, Hereticks, Phanaticks; and theſe are them that rage ſo againſt the Light within, *which doth give the Light of the knowledge of the glory of God in the Face of Chriſt Jeſus*, and are ſo mad againſt the heavenly Treaſure in the earthen Veſſels, 2 *Cor.* 4. And theſe be of the ſame Spirit that the *Jews* were in, that ſaid, *Chriſt* the Light *had a Devil*, and *by the Prince of Devils, caſt out Devils.*

The Names of the Children of God are called by.

The Children of God are called the Children of the Light, and the Seed of Abraham: *and the Lot of God's Inheritance, and his* Servants, *and Hand maids, Sons and Daughters, and the Elect of God before the Foundation of the World, and the Children of God, then Heirs of God,* 1 Peter, *And they are called the Saints of God, the Church of God, Temple of God, Sheep and Lambs of Chriſt, Brethren of Chriſt, Spouſe and Wife of Chriſt,*

a

a choſen Generation, a royal Prieſt-hood, offering up ſpiritual Sacrifices to God, who is a Spirit, a holy Nation, a peculiar People, the Children of the Light, and of the Day; which makes all the Children of the Night and of Darkneſs, to rage againſt them: They are called the Light of the World, and the Salt of the Earth, and a City ſet on a Hill, that cannot be hid, and againſt this City doth Myſtery Babylon *the great City fight, with her Children; but they cannot prevail, for the* lamb *and the* Saints *ſhall have the Victory.*

What Chriſt is called.

Chriſt our Lord and Maſter, crucified in ſpiritual *Sodom* and *Ægypt*, is called *The Wonderful Counſellor*, who doth counſel people of the poſſeſſion of their Salvation, and of a Kingdom, and of a Life, and of a World that hath no end; and how to walk that they may honour God through him: He is called *The mighty God*, and *the Everlaſting Father, the Prince of peace, who rules in Righteouſneſs and Peace amongſt his* Children, *Chriſt Jeſus the Saviour*, and *Chriſt the Light of the World*, the anoint-

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ed of God, the *Emmanuel*, that is *God with us*, *THE LORD OUR RIGHTEOUSNESS*, *Justification* and *Sanctification*, the Way, the Truth, and the Life, the Word of God, that hammers down and cuts down sin, and burns it up, who is the Elect and precious laid in *Sion*, to all the Sons and Daughters of *Sion*, the Lion of the Tribe of *Judah*, who rends to pieces the old Dragon, and bruises the Serpent's Head, and Jesus Christ our Lord; a Lord is a Ruler, so Christ is a Lord to rule and order, and govern, and dispose his People, and so he hath the reverence and honour: for he rules, and orders, and governs, in Righteousness, Holiness, Virtue, Purity, and Equity, and Godliness and Truth, and in Wisdom, Power, light and life.

The CATECHISM.

Scholar.

HOw many Offices has Christ in his Church? The Baptists and Teachers of the World tell us Christ has but three.

Master. Yes Child, he has many more than three.

1. Hi

1. *His Prieſtly Office*, when he offered up himſelf for the People in the whole World; and ſprinkles the hearts and conſciences of his People with his Blood, to cleanſe them from dead Works, to ſerve the living God, and to offer up and preſent his Church without ſpot or wrinkle to God.

2. *The Kingly Office* is to ſubdue all the Enemies of man, the Devil and his Works, and to ſubdue all his Enemies under his Feet, and to give forth the law of love, law of life, law of Spirit, law of Faith; and he to reign whoſe right it is, and to rule in the hearts of his people by Faith; who is King of Kings, and Lord of Lords.

3. *His Prophetical Office*; Chriſt is a Prophet raiſed up like unto *Moſes*, who is to be heard in all things, who ſpeaks to you by his light, Power, and Spirit; and opens unto you by his power, ſpirit and light, things to come.

4. *Chriſt hath the Office of a Biſhop*, to over-ſee thy Soul, Spirit, and Mind, that thou doſt not go aſtray from him, who is light and Salvation,

5. *He*

5. *He hath the Office of a* Shephard, who puts his Sheep forth out of the Prison and Captivity of old *Adam* and the Serpent, out of the Jaws of Death and the Pit, wherein there is no Water, and the Graves of old *Adam*, and out of his Bryars and Thorns, and Christ goes before them as a Shepherd, and they know his Voice, and a stranger they will not follow, and he brings them to the Pasture of life, and to the Waters and Springs of life, where he feeds them and fills them abundantly; Christ doth, who is the life.

6. *And he hath the Office of a Minister*, to minister Grace and Truth unto thee, and Glory, and Faith, and the heavenly Riches, and light, and Power, and Strength.

7. *He hath the Office of a teacher*, whom God hath anointed to preach (the Spirit of the Lord is upon him) to bind up the Broken-hearted, to open the eyes of the Blind, to set the Captive at liberty, and the Prisoner free, and to teach thee the vvay of life, Salvation, Holiness, and Godliness, the vvay of the Redeemed, and the vvay of the Lord vvhich is perfect, and the

vvay

way of the Juſt, which is a ſhining *Light*, diſtinct from the way of Unjuſt, which is *Darkneſs*.

8. *He hath the Office of a Phiſician*, to heal thee of thy Sickneſſes and Infirmities, thy Deafneſs and blindneſs, who is a Phyſician of value, *Chriſt Jeſus*.

9. *He hath the Office of a Mediator* and Interceder, who mediates and makes interceſſion for thee to God, that thou maiſt paſs to God through him, who is able to ſave to the utmoſt.

10. *He hath the Office of a Captain of thy Salvation*, who conquers the Devil and his Works, Hell, Death, and the Grave; who trains up and diſciplines his Souldiers with the heavenly Armour, the Breſtplate of Righteouſneſs, and the Helmet of Salvation, and the Armour of Light, and ſhoes the Feet with the preparation of the Goſpel; and this Armour is proof being tryed; and the Arms are, *the Shield of Faith*, *the Sword of the Spirit*, *the Word of God*; and Chriſt trains up his Souldiers to keep their Ranks in Righteouſneſs, in Godlineſs, in Holineſs, in Truth, in Life, that they may ſtand againſt Death, and

ſtand againſt Darkneſs, Unrighteouſneſs, Unholineſs, and the Power and Prince of it, but doth not wreſtle nor war with fleſh and blood, but with ſpiritual wickedneſs, and Rulers of Darkneſs in High places, *&c.* And many more Offices, as thou readeſt the Scriptures, thou wilt ſee Child, as thou groweſt in Truth, that Chriſt hath; for Chriſt is the Way, the Truth and the Life, and the Leader of people to God, whom old *Adam* and the Serpent hath led from God.

Schol. *What is it that gives the knowledge of God? and where is it?*

Maſt. The Light which ſhines in the heart, it gives the knowledge of the Glory of God in the Face of Chriſt Jeſus 2 *Cor.* 4.

Schol. *What brings Salvation?*

Maſt. The Grace of God which hath appeared to all men, brings Salvation, *Titus* 2. 11. which Grace teacheth us to deny ungodlineſs and worldly Luſts, that we ſhould live ſoberly, and righteouſly, and godly in this preſent World.

Schol. *What is the true Hope, from the Hypocrites?*

Maſt.

Mast. The true hope is Christ, in you the hope of Glory, *Col.* 1. 27.

Sch. *Who are them which seek that which comes down from above?*

Mast. Them that be risen with Christ and dead with him, their affections are set on things above, and not on things on the Earth.

Sch. *What makes a man a Believer? and how cometh a man or woman to be a Believer?*

Mast. Christ Jesus teaches thee how to believe, and what to believe in, *John.* 12. 36. While you have the Light believe in the Light; so there are no true Believers, but who believe in the Light; so Christ teaches people to believe in the Light which Light manifests all things; it manifesteth Christ to be its Saviour, its way, its Light, and to be its Mediator; for the light cometh from Christ, who is the Light that enlightens every man that comes into the World, that all through him might believe, *John* 1.

Sch. *What makes a Child of Light, and to come to have that honourable Name after God, who is Light?*

Mast. By believing in the Light he becomes a Child of Light, and so Children of the day; and so there are no Children of the light, nor Children of the Day; but first they believe in the light.

Sch. *What is that which shall lead into all Truth?*

Mast. It is the Spirit of Truth which must lead into all Truth.

Sch. *Where is the* Spirit?

Mast. Within.

Sch. *What shall reprove the World of sin, of their righteousness, and of their Judgment?*

Mast. It is the Spirit of Truth that leads the Saints into all Truth.

Sch. *In what is God worshipped?*

Mast. He is worshipped in Spirit and in the Truth.

Sch. *Where is the Spirit, and where is this Truth?*

Mast. The Spirit is within, and the Truth is within, in the inward parts, by which Spirit God is known; and by the Truth the God of Truth is known.

Sch. *What is God?*

Mast. God is a Spirit.

Sch. *Where is the Church?*

Mast.

Mast. The Church is in God the Father of our Lord Jesus Christ, 2 *Thes.* 1. 1.

Sch. *What is the Church?*

Mast. The people of God, which he hath purchased with his own Blood.

Sch. *Was Christ's blood shed for all? and did he take death for every man? and was he an offering for the sins of the whole World?*

Mast. Yes, his blood was shed for all men, and he tasted Death for every man, &c. tho some trample the blood of the New-covenant under their feet, and deny the Lord Jesus that bought them.

Sch. *Who is he that must instruct people?*

Mast. Neh. 9. Thou maist see how God gave his people his good Spirit to instruct them in the ways of righteousness and holiness, and in the way of the Lord, which is perfect.

Sch. *What is the just man's Path? and what the unjust man's Path?*

Mast. The path of the Just is a shining light, which shines more and more till the perfect day; but the path of the wicked is Darkness.

Sch. *Wherewith shall a young man cleanse his ways?*

Mast. By taking heed to the Word.

Sch. *Where is the word?*

Mast. In the heart and the mouth, to obey it, and do it, *Rom.* 10.

Sch. *What is the good old way? and which is the new and living way, and which is of these ways must we walk in?*

Mast. The good old way was the way among the outward *Jews* which they were to walk in; but the new and living way is Christ Jesus, which thou and all true Christians must walk in.

Sch. *What was that Image of God that* Adam *was made in? was it from below or from above?*

Mast. It was from above, from God, of his Image and Righteousness, likeness and holiness; the Image of God was not of the Earth from below.

Sch. *What is meant of that Rib* Eve *was made of?*

Mast. A Rib is a beam or a side-piece, which was part of the building of the whole Creation, so she was called Woman because she was taken from man; for *Eve* signifies *Living*; and she was the Mother of all living, *Gen.* 1.

Sch.

Sch. *How many Faiths are there? and which is the true one?*

Mast. There is one Faith; and the true Faith is that which works by love, and purifies the heart, and justifies thee, and saves thee, and gives thee Victory over that which separates thee from God, through which Faith thou hast access to God, in which Faith thou pleasest God, and hast unity with him, and them that please God.

Sch. *How many Baptisms are there?*

Mast. One.

Sch. *Who is the Baptizer?*

Mast. Christ; for *John* is decreased, and Christ is increased that is the one Baptism that saves: he baptizeth with the Holy Ghost and with Fire, and burns up the Chaff with unquenchable fire, who comes with his Fan, and throughly purges his Floor, and gathers his Wheat into the Garner.

Sch. *What is the Wheat?*

Mast. The Wheat is the Seed of God.

Sch. *What is the Chaff?*

Mast. The body of Death, and the body of the sins of the flesh, and the corruptions that must be all plunged down to the Fire.

Sch. *What is that* Jordan *that* John *baptized in?*

Mast. Jor. is a River, and *dan* is Judgment; he dipt them in the River of Judgment.

Sch. *What is the Ministers of Christ's Work?*

Mast. Christ gave Gifts unto men for the Work of the Ministry, and their work was for the *perfecting the Saints*, and for the *edifying the body of Christ, till we be all come to the unity of the Faith, the knowledge of the Son of God,* [Mark] *and unto a perfect man, and unto the measure of the stature of the Fulness of Christ.*

Sch. *And are these Christ's Ministers?*

Mast. Yes.

Sch. *And what are the rest that do not bring People to this stature, such as toffes People to and fro, and carries them with their cunning slights and craftiness of men, and lies in wait to deceive them?*

Mast. Yes, they are them that bring people to no stability, *Ephes.* 4.

Sch. *What is the Scripture? Are they the word of God?*

Mast. The Scriptures signifies *writings*; the

the Scriptures of Truth are the Words of God; Christ's Name is called the Word in the *Revelations*, In the beginning was the Word, and the Word was with God, and God was the Word, *John.* 1.

Schol. *What is the Original of Sin?*

Mast. Original is the beginning; the beginning of sin was the Devil.

Sch. *And who destroys him?*

Mast. Christ Jesus destroys the Devil and his Works, and through Death destroys Death, and the Devil who has the power of Death; and the Seed of the Woman shall bruise the Serpents Head.

Sch. *What Seed was that?*

Mast. Christ Jesus.

Sch. *To bruise, how is that?*

Mast. It is to break to pieces, to crush, to break into pieces and into powder his strength and power.

Sch. *Master, the Star-gazers tell me, all Light comes from the Sun.*

Mast. Read *Genesis* 1. there thou wilt see, there was Light and Day, and there was three days before the Sun was made.

Sch. *What is the Church Fellowship?*

Mast. It is the Gospel Fellowship.

Sch. *What is the Gospel?*

Maſt. The Goſpel, it is the power of God unto Salvation to every one that believeth; ſo the Power of God (the Goſpel) is everlaſting.

Sch. *What is the Croſs of Chriſt.*

Maſt. The Croſs of Chriſt is the Power of God, and this is fooliſhneſs to them that periſh, and ſet up a wooden or a ſtone or iron Croſs, or any other outward Croſs.

Sch. *What is the miniſtration of condemnation, which was glorious? And what is that adminiſtration that exceeds it in glory?*

Maſt. The Miniſtration of Condemnation was the Law that took hold upon the outward Actions of Men and Women; but the Miniſtration of Reſtauration that exceeds it in Glory is Chriſt, that takes away the Root of ſin, which the Fruits of ſin proceeded from, and the Law took hold upon the outward Action, which Chriſt takes away the Root of, and ſo makes the Root and the Branches holy, who deſtroys the Devil and his works, and bruiſeth the Serpent's head, Chriſt doth, by whom all things were made and created, who was glorified with the Father before the World began, and ſet up from ever-

everlasting to everlasting, the beginning and ending, the first and last.

Sch. *Who is the Christian Sabbath or Rest?*

Mast. Christ Jesus; he that believeth hath entered into his Rest, and ceased from his own Works, as God did from his; and so Christ is the Rest by whom all things are made and Created, and there is Rest and Peace in him, but not in old *Adam.*

Sch. *Is the Light sufficient for Salvation?*

Mast. Yes, by believing in the Light, thou shalt be a Child of Light.

Sch. *Who are true* Christians?

Mast. Such as believe in the Light of Christ, and are led and guided by Christ Jesus.

Sch. *Why are the true* Christians *called* Quakers *in this Age?*

Mast. It is in scorn and derision that they are so called, to render them and the Truth odious to the People, that so they might not receive the Truth and be saved. Yet quaking and trembling is no new thing; for thou maist read of *Quakers* in the Scriptures, as in *Heb.* 12. 21. *Moses* said, I exceedingly fear and quake. And it is said, *Son of man, eat thy Bread with*

Quak-

Quaking, and drink thy Water with Trembling. And when *Daniel* saw a Vision, a great quaking fell upon the men that were with him: And *Habakkuk* his Belly trembled, and his Lips quivered, *Hab.* 3. 16.

Sch. *Sure those that scoffingly call the true Christians* Quakers, *never read these Scriptures; for they prove very plain, that there were* Quakers *in the Primitive times: But why do the people called* Quakers *say* Thee *and* Thou *to a single person? Is that according to the Scriptures?*

Mast. Yes, it is the proper Language to a single person, and according to the Scripture; God said *Thee* and *Thou* to *Adam*, and *Adam* said *Thou* to God; and people say *Thee* and *Thou* in their Prayers; and it is the Pride in peoples Hearts that cannot take that Language themselves which they give to God, And God said *Thee* and *Thou* to *Moses*, and *Moses* said *Thee* and *Thou* to God again: *Jacab* said *Thee* and *Thou* to *Laban*, and *Laban* said *Thee* and *Thou* to him again; and *Jacob* and his Sons said *Thee* and *Thou* to each other, *Gen.* 43. to *Chap.* 49. And *Jeptha*, who was a Judge in *Israel*, did

Thee

Thee and *Thou* his Daughter, and she did *Thee* and *Thou* her Father the Judge again, *Judg.* 11. And when *Daniel* and the 3 Children were before the King, upon Examination, they said *Thou* to the King; and the *Caldeans* did *Thou* the King, *Dan.* 3. And *Paul* did *Thou* King *Agrippa*: And many other Examples there be in Scriptures; but these are sufficient; And *Thee* and *Thou* is the singular Number, and to be spoken to one, and *You* or *Ye* the plural Number, and to be spoken unto more than one.

Sch. *I am very well satisfied that* Thee *and* Thou *is the proper Languge to a single Person, and* You *to more than one; but the People called* Quakers *will not put off their Hats, nor bow, nor give flattering Titles to People; what Scriptures have they for that?*

Mast. With God there is no respect of persons; and *James* said, If you have respect of persons you commit sin, and are convinced of the Law as transgressors; and in *Job Elihu* said, Let me not, I pray you, accept any mans person, neither let me give flattering Titles unto Man;

for

for I know not to give flattering Titles, in so doing my Maker would soon take me away, *Job.* 32. 21, 22.

Sch. *They say the people called* Quakers *deny the Scriptures.*

Mast. No, they own the Scriptures more than any people, for they walk in the Light of Christ Jesus, and by following him do witness the Scriptures fulfilled in them, and people that live in sin, and that are guided by the evil Spirit, they are contrary to the Scriptures, and it is a Book sealed to them; and they who hate to be reformed, have nothing to do to speak of the Saints and holy men of Gods conditions mentioned in Scripture.

Sch. *The People called* Quakers *do not call their Days and Months as other Professors do.*

Mast. No, Professors and People are so far degenerated from Truth that they have lost the very form of sound Words used by the Primitive *Christians.*

Sch. *How did the Primitive Saints call their days and months?*

Mast. God made the World in six Days, and rested the seventh Day, and he called

led the Evening and the Morning the *first Day*, and the Evening and the Morning the *second Day*, and the *third Day*, &c. And Christ rose on the *first day* of the Week; and they came to the Sepulchre when the *Jews* Sabbath was ended, on the *first Day* of the Week, and upon the *first Day* of the Week the Disciples met together: And in *Ex.* 12. 2. *This month shall be unto you the beginning of months, it shall be the* first month *of the year to you*: And in *Ex.* 16. *Moses writeth, the* fifteenth day *of the* second Month, *and the Scriptures say, the* third Month, and *fourth month*, &c.

Schol. *Who invented these Names of* Sunday, Monday, *&c. and calling* the *month* March, April, May, *&c.*

Mast. The old Pagan *Saxons* in their Idolatry were the first that brought in the names of the Days after that manner, and these called Christians, have retained them to this day. The first Day of the week they worshipped the Idol of the *Sun*, from whence came *Sunday*; The second Day of the Week they worshipped the *Moon*, from whence came *Moonday* or *Monday*; the third day they worshipped

the

the Idol of the Planets, which they called *Tuiſco*, from whence came *Tueſday*; and from the Idol *Woden* came *Wedneſday*; and from the *Idol Thor* came *Thurſday*; and from the Idol *Friga* came *Friday*; and from the Idol *Seater* came *Saturday*. And the Heathen called *Mars* the God of Battle, and from thence they called the firſt Month *March*: And *Venus* they called the Goddeſs of Love and beauty, and from thence they called the ſecond Month *April*; And *Maja* a heathen Goddeſs called *Flora*; *Flora* and *Gloris* were called the Gooddeſſes of Flowers; Unto *Maja* the heathen Idolaters uſed to ſacrifice, from thence was the third Month called *May*; and upon the firſt day of the ſame Month they uſed to keep *Floralia* Feaſts to the two Goddeſſes of Flowers (*viz.*) *Flora* and *Cloris*, and *Flora* was a Strumpet in *Rome*, that uſed on the firſt Day of that Month, to ſet up a May-pole before her Door, to entice her Lovers, from whence came May-poles to be firſt obſerved: And from the heathens Goddeſs *Juno* is the fourth Month called *June*: And in honour to *Julius Cæſar* a *Roman* Emperor, is the

fifth

fifth Month called *July*: and the sixth Month took its Name *August*, in honour of *Augustus Cæsar*; and *September*, *October*, *November* and *December* are called from the *Latines*: And one *Janus* a King of *Italy*, was for his Wisdom pictured with two Faces, whom they honoured as a God: and from this name *Janus* was the eleventh Month called *January*: And *Saturnus*, *Pluto Februs*, were called the Gods of Hell, whom the heathen said, had the rule of the evil Spirits there, and from *Pluto Februs*, was the twelfth Month called *February*.

Sch. *Who have been the Ministers and Instructers of these people, that they are erred so from Scripture-Example? Let me have some marks and signs by which I may know the Deceivers and false Prophets?*

Mast. The marks the Scriptures give of Deceivers and false Prophets are these: I shall set them down in short, that thou maist remember them the better.

1. They are such as bear rule by their Means, *Jer.* 30. 31. *Mat.* 10. 19, 20.

2. They are such as seek for their Gain from their Quarters, *Isa.* 56.

They

3. They seek for the Fleece, and make a prey upon the People, *Ezek.* 34. 1, 2, 3.

4. They are such as preach for Hire, and Divine for Money, *Mic.* 2. 11.

5. They cry Peace so long as People put into their Mouthes; but when any come to see them to be Deceivers, and cannot put into their Mouthes; nor give them Gifts, then they prepare War against them, *Mic.* 3. 5. *Hos.* 6. 9.

6. They run when the Lord never sent them, and propheſie Lies in his Name, *Jer.* 14. 4.

7. They stand praying in the Synagogues: They love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love Greetings in the Markets, and to be called of men Master, and they make them broad Philacteries on their Garments, that they may be taken notice of; for they do that they do to be seen of men, and are proud and covetous, and they come of *Cain*'s Stock, for they are full of Envy and are in *Balaam*'s way, who was erred from the Spirit of God, and received the Wages of Unrighteousness, and so do they, 2 *Peter* 2. *Jude* 11.

8. They

8. They are ſuch as ſprinkle Infants, for which they have no rule in Scripture; and tell people it is an Ordinance of Chriſt; when it is but one of their own Inventions, and ſo are Liars and Deceivers.

9. They tell people they ſhall never be free from Sin whilſt they live here.

10. They are made Miniſters by the Will of man, and men uphold them: If thou meeteſt with them and ſeeſt thoſe Fruits brought forth by them, then beware of them; for they have got on ſheeps Cloathing, but inwardly they are ravening VVolves.

Sch. *How may I know the true Miniſters?*

Maſt. I may give thee ſome Marks how to know them.

1. The true Miniſters of Chriſt, as they have received the *Gift* of *God* freely, ſo they miniſter freely from the ſame, as good Stewards of the manifold *Grace* of *God*, and they do unto all Men as they would have all Men do unto them.

2. They do not ſtrive for Maſterſhip, like the falſe Prophets; but are gentle unto all men, and apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe them-

themselves, 2 *Tim.* 2. 22. that so the Church may be edified.

3. The true Ministers have no mans person in admiration because of advantage, but are men of sorrows, despised and rejected of men, as Christ was; and they are not made Ministers by the Will of man but by Christ Jesus, and are blameless as the Stewards of God, not self-willed, nor soon angry, nor given to Wine, no Strikers, nor greedy of filthy Lucre, *Tit.* 1. 7.

4. And the true Ministers work was for the perfecting of the Saints, for the edifying of the Body of Christ: and the true Ministers were not bred up seven years at the Colledges, as the Deceivers are now; but the Lord called Tradesmen to be Ministers; *Moses* was a Keeper of Sheep, and *Jacob* and *David* were Keepers of Sheep, and *Elisha* was a Ploughman, and *Amos* a Herdsman, and *Peter* and *John* Fishermen, and *Paul* a Tent-Maker.

Sch. *The people called* Quakers *are mocked, hated, persecuted, and imprisoned; was it so with the people of God in in former Ages?*

Mat.

Mast. Yes, the people of God were in all Ages mock'd, perſecuted, impriſoned and ſufferers. *Eliſha* the Prophet was mocked, and called Bald-head. And the Lord ſent his Meſſengers, riſing up betimes and ſending, becauſe he had compaſſion on his People; but they mocked the meſſengers of God, and deſpiſed his Words, and miſuſed his Prophets, where the Wrath of the Lord was againſt them, 2 *Chron.* 36. 15. And *David* was deſpiſed of the people, they laughed him to ſcorn, they ſhot out their Lips and ſhaked their Heads at him: And in *Pſal.* 69. 12. *David* ſaid, *Sack-cloth is my Garment, and I am become a Proverb to them, and I am the Song of the Drunkards.* And *Jer.* 20. 7. *Jeremiah* ſaid, *I am in deriſion daily, every one mocketh me.* And thou maiſt read before, how he was perſecuted, and put in the Dungeon. And *David* ſaid, *The wicked have waited for me, to deſtroy me, and they have laid a Snare for me.* And *Job* ſaid, *I am as one mocked of his Neighbour:* and ſaid, *The juſt and upright man is laughed to ſcorn,* Job 12. 4. and ſaid, *Now I am their Song; yea, I am their By-word; they abhor*

me

me, and spare not to spit in my Face. And in *Acts* thou maist read, how *Herod* the King stretcht forth his hand to vex some of the Church of Christ; and how he killed *James* and imprisoned *Peter*; and how *Paul* and *Silas* had their Cloaths torn off, and after they had received many stripes, they cast them into Prison, and a strict charge was given to the Goaler to keep them safely, who thrust them into the inner Prison, and made their Feet fast in the Stocks: and above forty of the *Jews* bound themselves under a Curse, that they would neither eat nor drink till they had killed *Paul.* And in *Acts* 22. when *Paul* spake to the people, some of them cried, *Away with such a Fellow from the Earth; for it is not fit that he should live.* And in *Acts* 24. *For we have found this man a pestilent Fellow, and a mover of Sedition, and a Ring-leader of the Sect of the* Nazarens: And Christ himself was *derided* by the Pharisees, *Luke* 16. And *Paul* said, *Whosoever will live Godly in Christ Jesus, must suffer Persecution, for it is through many Tribulations we must enter into the Kingdom of Heaven.*

Proverbs,

Proverbs, which are ſhort wiſe Sentences, very neceſſary for children to Read and Learn.

CHaſten thy Son whilſt there is hope, and let not thy Soul ſpare for his crying, *Prov.* 19. 18.

He that ſpareth his Rod hateth his Son; but he that loveth him chaſteneth him betimes.

Every Child is known by his doing, whether his Work be pure, and whether it be right, *Prov.* 20. 11.

Fooliſhneſs is bound in the heart of a Child, but the Rod of correction ſhall drive it far from him.

With-hold not Correction from thy Child, for if thou beateſt him with the Rod he ſhall not die.

A Child left to himſelf bringeth his Mother to ſhame.

The Father of the Righteous ſhall greatly rejoyce; and he that begetteth a wiſe Child ſhall have joy of him.

Better is a poor and wiſe Child, than an old and fooliſh King, who will no more be admoniſhed.

Con-

Confidence in an unfaithful man in time of trouble, is like a broken Tooth, and a Foot out of joynt.

A wise Son maketh a glad Father, but a foolish Son is the heavineſs of his Mother.

Apply thy Heart to Inſtruction, and thine Ears to the Words of Knowledge.

Whoſo loveth Inſtruction loveth Knowledge; but he that hateth Reproof is bruitiſh.

He is in the way of Life that keepeth Inſtruction; but he that refuſeth Reproof erreth.

The Commandment is a Lamb, and the Law is Light, and Reproofs of Inſtruction are the ways of Life.

He that refuſeth Inſtruction, deſpiſeth his own Soul; but he that heareth Reproof getteth Underſtanding.

A proud Look and a lying Tongue the Lord hateth, *Pro.* 6. 17.

Wiſdom is the principle thing, therefore get Wiſdom; and with all thy getting get Underſtanding.

Walk in the way of good men, and keep the Paths of the Righteous, *Pro.* 2. 20.

Directi-

OBserve, that the first Letter of all proper Names and beginning of Sentences are to be greater Letters.

A Dipthong is the sounding of any two or more Vowels together, without any Consonant between them; they be commonly used in Words of one Syllable, there are nine Dipthongs.

ai, or ay, as in maid, may.
au, or aw, as Laud, Law.
ea, as earth:
ee, as seed.
ei, as heir.
eu, or ew, as feud, grew.
oi, or oy, as coi, boy, joy.
oo, as good.
ou, or ow, as loud, low.

A Consonant is a Letter that maketh a sound with a Vowel.

A Syllable is a perfect sound, made sometimes of Vowels only, and sometimes of Vowels and Consonants; no Syllable hath above eight Letters in it, as *Strength*; neither hath any Word above seven Syllables

bles in the *English* Tongue; as *Re-con-ci-li-a-ti-on.*

Observe how many Vowels there are in a Word so many Syllables it hath in it, as in *Re-con-ci-li-a-ti-on*, except the Word end in *e* or *es*, as in *have* and *James*; or if there be a Dipthong in it, as in *may* or *your*: after *q* is always *u* with another Vowel, as in *quick*.

After true Spelling, these seven Points are to be observed in Reading, for keeping the Sence.

(,) A *Comma* is a little stop or breathing; as, *Behold O Lord,*

(;) A *Semi-colon* is a longer stop or breathing; as, *for I am in distress;*

(:) A *Colon* is commonly put in the middle of a Sentence; as, *my Bowels are troubled: my Heart is turned within me, for I have grievously rebelled.*

(.) A *Period* is a full stop, and is put after a full Sentence; as, *Abroad the Sword, bereaveth, at home there is a Dearth.*

( ) a *Parenthesis* is when some Words may

may be left out, and yet the Sentence perfect; as, *For I know that in me* (*that is, in my Flesh*) *dwelleth no good Thing*———— or his Letters (say they) are weighty and powerful, *&c.*

(?) An *Interrogation* is put always after a Question asked? as, *Is Christ divided? Was* Paul *crucified for you*? or, *Were you baptized in the Name of* Paul?

(!) An *Admiration* is a Note of Wondering or crying out; as, *O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his ways and his judgments past finding out!*

Directions for Notes.

An Asterism	*
A Section	§
A Paragraph	¶
A Note for extraordinary Passages	"
The Crotchets	[ ]

Hard Words used in our English *Tongue explained.*

Abba, an *Hebrew Word*, signifying Father.

Abreviate, to make short, to abridge.

Abnegation, a stiff denying.

Abortive, that which is untimely born.

Absolve, to pardon or acquit.

Abruptly, by piece-meal, out of order, without observing of due Circumstance.

Absolution, Pardon.

Accurate, curious, exact, studiously done.

Accent, the raising or letting fall of the Voice in Pronunciation.

Acerbity, sowerness.

Atchieve, to perform or bring to pass.

Adopt, to choose or take for his Child.

Alienate, to estrange.

Alien, a stranger.

Allegory, a Sentence which must be understood otherwise than the literal Interpretation sheweth.

Alpha, the first Letter in the *Greek*, where-

wherefore it is ſometimes taken for the firſt or chief in any thing.

Amplifie, to enlarge.

Anathema, curſed.

Animate, to encourage.

Affinity, kin by marriage.

Antichriſt, an adverſary to Chriſt; it is compounded of the *Greek* Prepoſition, *Anti* and *Chriſtus*, which ſignifies, contrary or againſt Chriſt.

Antidote, a Medicine againſt Poyſon.

Antipathy, a contrariety or great Diſagreement of Qualities.

Antiquary, one ſtudious in matters of Antiquity.

Aphoriſm, a ſhort Sentence briefly expreſſing the Properties of a thing.

Apocalypſe, Revelation.

Apocrypha, That which is hidden, and not known, doubtful or not of Authority.

Apoſtacy, a revolting or falling away from the true Religion.

Apoſtle, one ſent in Meſſage, an Ambaſſador.

Ambaſſador, a Meſſenger.

Apparent, clear or manifeſt.

Atheist, One that believes there is no God.

Autumn, Harvest-time, one of the four Quarters of the Year.

B.

Belzebub, an *Hebrew* VVord compounded of *Bel*, which in that Language signifies an Idol, and *Zebub* a Fly; so that *Belzebub* signifies, the Idol of Flies: commonly the Devil is called by that Name.

Ballance, a pair of Scales.

Baptism, dipping or plunging.

Blasphemy, Evil speaking.

Bishop, Overseer.

C

Calumniate, to slander, to accuse one falsly.

Canonical, approved by common or exact Rule.

Chorography, the Description of a Country.

Chronologer, one skilful in Chronicles.

Chymist, a Physician following the method of *Paracelsus*.

Circumcise, to cut off the Fore-skin.

Circumvent, to compass in, to deceive one craftily, or to prevent.

Com-

Commiserate, to take Piety or Compassion upon any.

Concise, brief, short cut off.

Condign, worthy, due, deserved.

Captivate, make subject.

Catholick, universal.

Conscience, the testimony or witness of one mind or knowledge.

Center, the midst.

Celestial, Heavenly.

Circumference, round circuit.

Commodious, profitable.

Compendious, short.

Confiscate, forfeiture of Goods.

Conjunction, joyning together.

Consecrate, to make holy.

Contemplation, Meditation.

Corporal, bodily.

Congruity, good agreement.

Consanguinity, Kindred by Blood and Birth.

Consolatory, comforting.

Consolidate, to make firm or strong.

Contribute, to give with others, to allow as others do.

Cosmography, an Art touching the Description of the whole World.

Critick or *Critical*, one that taketh upon him to censure other mens Acts or Works written.

D

Deacon, one overseeing the Poor.
Decline, fall away.
Deity, the God-head, divine Nature.
Derivation, taking from another.
Delusion, deceiving or mockery.
Desist, leave off.
Diabolical, Devilish.
Disciple, a Scholar, one that learneth.
Discomfit, put to flight.
Digression, going from the matter.
Derogate, to diminish or disable.
Deplore, to bewail.
Domestical, at home.
Divine, Heavenly.
Disconsolate, uncomfortable, sorrowful, comfortless.

E

Ecclesiastical, belongs to the Church.
Edict, Commandment.
Edifie, building up.
Education, bringing up.
Effusion, pouring forth.
Egress, going forth.

Election,

Election, choice.
Elevate, lift up.
Effigies, an Image.
Emnity, hatred.
Essence, substance or being.
Evangelist, bringer of good News.
Eunuch, gelded.
Exclaim, cry out.
Etymology, the true derivation of a Word.
Exile, banish.

F

Fallacy, Deceit.
Fervent, hot.
Finally, lastly.
Fragility, brittleness.
Fraternity, brotherhood.
Function, calling.
Future, time to come.
Frustrate, make void.
Furious, raging.
Fugitive, Runagate.

G

Genitor, a Father or Begetter.
Geographer, a Describer of the Earth.
Gospel, glad Tidings, good News.
Gradually, by degrees.

Gratifie, to pleasure.
Gratis, freely.

H

Habitable, able to dwell in.
Hallelujah, Praise to the Lord.
Helmet, Head-piece.
Homage, Worship.
Hypocrite, a Dissembler.
Hymn, a Song.

I

Jesus, a Saviour.
Ignominy, Reproach.
Illegitimate, unlawful born.
Illusion, Mockery.
Immortal, Everlasting.
Impediment, let or hinderance.
Infinite, without Number.
Institute, appoint.
Insolent, Proud.
Intermission, ceasing.
Immediate, next or presently following.
Interrogation, Question asking.
Instigation, provoking.
Introduction, entrance.
Invincible, not to be overcome.
Jubile, Year of Joy.

Laud

L

Laud, Praiſes.
Latitude, breadth or wideneſs.
Legible, eaſie to be read.
Laſcivious, wanton.
Laxative, looſe.
Longitude, length of a place.
Loyal, Obedient.
Luxurious, riotous, exceſſive.

M

Magician, uſing Witchcraft.
Magnanimity, of a great mind.
Magnificence, Sumptuouſneſs.
Maranatha, accurſed.
Moral, pertaining to Manners or Civility.
Moralize, to give the moral ſence and interpretation of any thing.
Mortal, deadly, brings in death.
Miniſter, a Servant.
Miniſtry, Service or Charge in any Imployment.
Magnitude, Greatneſs.
Major, the greater.
Melody, harmony, ſweet ſinging.
Method, Order.
Meritorious, that deſerveth.

Modern,

Modern, of our times.
Modeſt, ſober.
Moment, weight or ſudden.
Morality, civil behaviour.
Motive, cauſe moving.
Mortifie, kill.
Munition, defence.
Mutable, changeable.
Myſtical, ſecret hidden.

N

Narration, declaration.
Native, born.
Negromancy, black Art.
Neuter, of neither ſide.
Notifie, give knowledge.
Negative, that denies, or gainſays.
Novice, a young Scholar.
Nominal, of or belonging to a Name.
Notion, knowledge.
Nutriment, nouriſhment.
Novelty, newneſs.
Numeration, numbring.

O

Oblation, offering.
Obſcure, dark.
Obdurate, harden.
Obſtruction, ſtopping.

Oblivious, forgetful:
Omnipotent, almighty.
Original, beginning.
Oſtentation, boaſting.
Oracle, a Speech from God.
Overplus, more then needful.

P

Paradiſe, a place of Pleaſure.
Paraphraſe, Expoſition.
Parable, ſimilitude.
Patriarch, chief Father.
Page, the ſide of a Leaf.
Parabolical, belonging to a Parable.
Perpetuity, Eternity.
Pervert, ſubvert, or deſtroy.
Phanatick, a mad-man.
Philoſopher, a lover of Wiſdom.
Premeditate, to muſe and think on a thing before-hand.
Permiſſion, a ſending forth.
Predeſtination, fore-appointment.
Procreate, to engender, to beget.
Prodigy, a Wonder.
Prohibition, a forbidding.
Propoſition, a Sentence.

R

Radical, of or belonging to a Root.

Rati

Rational, reasonable.
Regeneration, new Birth.
Reprobate, Wicked, cast out of God's Favour.
Repugnant, contrary.
Repute, account.
Rudiment, first Instruction.
Retrograde, to go backward.
Reverential, that doth revenge.
Rhetorick, the Art of Eloquence.
Rupture, Breach.

S

Sabbath, Rest.
Sanctification, holiness.
Schism, a breach.
Schismatick, one that makes a Schism.
Scholastick, Scholar-like.
Scripture, Writing.
Soveraign, chief.
Subscribe, write under.
Substract, take from.
Superiour, higher.
Superlative, highest degree.

T

Tabernacle, a Pavilion, or Tent.
Temporary, for a time.
Terrestrial, earthly.

Tenure

Tenure, hold.
Termination, ending.
Timerous, fearful.
Theology, Divinity.
Tautology, repeating the ſame things.
Tranſcendent, ſurpaſſeth.
Transfiguration, a turning into another ſhape.
Typical, myſtical.

V

Vacant, empty, void.
Verbatim, Word by Word.
Vilifie, to make of no Reputation.
Vital, lively.
Unanimous, of one Mind and Heart.
Voluntary, of his one Accord and Will.

Directions for true ſpelling and writing Engliſh *Words, which are alike in ſound, yet unlike in their ſignification.*

A

ASK the Carpenter for his *Ax*.
Since I learn'd my *Accidence*, there have been ſtrange *Accidents*.

Give

Give your *Advice*, and *adviſe* me for the beſt.

The *Ant* is a wiſe Creature; his Uncle and *Aunt*.

Who were his *Aſſiſtants*, I crave your *Aſſiſtance*.

Aſſent not thereto, at the *Aſcent* of the Hill.

A *ſure* Friend, who was a *ſuer* for.

Take a *Loan* for your Money, when you are *alone*.

The *Air* was clear, where his *Heir* lived.

You are to *appear* before a *Peer* of the Realm.

A *Peece* to ſhoot withal, a *Piece* of Bread, two Loaves *apiece*.

B

To drink in a *Boul*; to trundle a *Bowl*.

A *Baron* of the Realm; a *barren* Field.

A Wheel-*Barrow*; to lend and *borrow*.

The *Burrough* of *Southwark*; a Cony *Burrow*.

He ſpent ſo much upon *Barley*, he went but *barely*.

A *Bath* to *bathe* in.

The Child did *begin* to put off his *Biggin*.

The

The *Bile* brake, the Pot did *boil*.

A *Band* of men, he is bound in a *Bond*.

They *both* went into a *Booth*.

It was the *beſt Beaſt*.

He *boaſted* his Book was ſo well *boſt*.

The Dog did *bark*, that lay in the *Barque*.

When he went into *Barbarie*, he left his Maid *Barbara*.

The Bird which was *bill'd* like an Hawk, did *build* her Neſt.

A *bald* Head; his Dog *baul'd*.

Good and *bad*; who *bade* him do it?

By whoſe means did you *buy* it?

Bolt the Door before you *boult* the Meal.

To *bow* the Knee, the *bough* of a Tree.

The hole which I did *bore*; the Sow and the *Boar*.

He *bor'd* a hole in a Oaken *board*.

The ſweat of his Brows the Bullock did *browz*.

The Wind *blew* away the *blue* Cloth.

A *brute* Beaſt; a *bruit* or report.

He was *bred* up to eat brown *bread*.

A *bare* Common, which did *bear* no Graſs.

Write

C

Write thy *Copies*, and go into the *Copice*.

If he leave not *Coughing*, he will ſoon be put in a Coffin.

When he *cough'd* I *caught* him by his Coat.

His *Chaps* were full of *Chops*.

It was a good *Chare*, to ſet him in the *Chair*, and to give him good *Cheer*.

Currents to carry away the Water; Raiſins and *Currants*.

Spare no *Coſt* to travel into every *coaſt*.

What were the *Cauſes*, that the *Cauſeys* were no better?

He *quoteth* a place of Scripture, *coateth* his Child.

He *cool'd* his Milk, becauſe he *could* not eat it ſo hot.

The Butcher did *call* for the *Caul* of the Liver.

A *Couſin* will ſometimes *cuzen* his near Kindred.

The Kings *Council*, gave him good *Counſel*.

A *Cruel* Maſter; a Cup wrought with *Crewel*.

A wicked *Crue* came in when the Cock *crew.*

D

The *Doe* was caught; the Pie was *Dough* bak'd.

A fallow *Deer*, a *dear* Friend.

The *dun* colour was well *done.*

Bucks and *Does*; let him take but one *Dose.*

Such a *Device*, as none could *devise* a better.

Before his *disease*, he was sick of a dangerous *Disease.*

It was not without *desert* that he was robb'd in the *Desart.*

E

In looking towards the *East*, she spilt her *Yeist.*

She did *earn* her living by spinning of *Yarn*, her Bowels did *yern.*

I *eat* my bread this day, better than I *ate* it yesterday.

The most *Eminent* man was in the most *Imminent* danger.

F

The Cook had more skill in a *Froise* than in a *Phrase.*

The

The Waterman had a good *Fare*, when he went to the *Fair*.

His house in the *Fens* was without a *Fence*.

A Gown lin'd with *Fur*, a *Fir* Tree.

A *form* of Words; a *Fourm* to sit upon.

A small *Flie* may *flee* into a narrow place.

He did *feign* himself sick; I would *fain* finish my VVork.

The Cattle did *feed*; his Attorney was *fee'd*.

I *find* that they were *fin'd* very much.

Put the Sheep into the *Fold*, when the Mare hath *foal'd*.

To set *forth* a Man's Praise to the *fourth* Degree.

Heat the Oven with *Furz*; he furreth his Gown with rich *Furs*.

The Cloth is *foul*; Fish and *Fowl*.

His Son *Francis*, and his Daughter *Frances*.

If it *freez* put on a *freese* Jerkin.

A sweet smelling *Flower*, VVheat *flowr*.

G

The Child found his *Guardian* in the *Garden*.

I *gues*

I *gueſs* that you will have many *Gueſts*.
A *Ghoſt* or Spirit; thou *goeſt* but lamely.
Ox *Galls*, the *Gauls* upon Horſes backs.
A *gilt* Cup, the *Guilt* of ſin.
To *gliſter* like Gold; the Phyſician hath preſcribed a *Glyſter*.

H

A *Hare* to eat; the *Hair* of the Head.
Holy men will *wholly* apply themſelves to do good.
A *hole* in the *Ground*, a part for the *whole*.
Thou *haſt* made great *haſte*.
To *hoop a* Tubb; to *whoop* and hollow.
She ſhall have her *Heir*, in a *higher* degree, if ſhe *hy her* about her VVork.
Stand *here*, that thou mayſt *hear*.
It is a *homely* Religion, to read a *Homilie*.
Drive away the *Hens* form *hence*.
Holly and *Ivy*; *holy* Men and VVomen.

I Vowel.

An *Idle* Perſon; an *Idol* maker.
Thy *Eyes* may plainly ſee the *Ice*.
Let him *eye* us with his *eye*, while thou and *I* are doing it.

It

In his *Ire* or Anger, he was an *Eyer* of it.

To *incite* or ſtir up one to be always *in ſight*, and to have an *inſight* in it.

J Conſonant

She loved to *jet* up and down; a *jeat* Stone.

A *Joynter*, or Tool to work with, a VVomans *Joynture*.

The Car-man left not *jerking* his Horſe, in his leather *Jerkin*.

K

A *Kennel* for Dogs; ſweep the *Channel clean*.

The *Knots* are faſt tyed; the *Gnats* are very buſie in hot weather.

L

I wrote the *Lines*, with my *Loyns* girded.

The *Lane* was *lain* over with Stones.

A man of a *low* ſtature, the Ox did *low*.

He *laught* when he went into the *Loft*.

VVhen the *Lead* was laid, he *led* me by the hand.

VVhen the *Leaſes* are made, give them to the *Leaſers*.

I did

I did *loath* to do it, and therefore I was
oth to do it.

He was full of *Lies*, and full of *Lice*.
ight and see, whether it be *light* or heavy

The *Latine* Tongue; a *Lattin* Ladle.

The Cow *low'd* after her Calf very *loud*.

Take the *least*, *lest* he be angry.

Teach him his *Lesson* well, lest he *les-*
n thy VVages.

Leapers that can leap; *Lepers* full of
eprosie.

Lo, he is in a *low* condition.

If he *loose* not the Knot, he will *lose* his
bout.

M

To *meet* and eat *Meat*; a Yard to *mete*
measure withal.

He sent a *Message* concerning the *Messu-*
e.

Things were in a good *manner*, at the
nour house.

A *Mote* in the Eye; a *Moate* or Ditch.

He had no cause to *moan*, when his Corn
s *mown*.

The Cat will *mouse* well, among the
rn *Mows*.

The VVidows *Mite*; we have no *might*
power.

The

The one *Mower* did *more* then the other.

The *Mantle* hangs on the *Mantil* Tree.

Thousands and *Millions*; Musk-*melons*.

It was the Day on which *Mary* did *marry*.

Moles that cast up the Earth; *moulds* wherein Metals are cast.

N

His *Neece* did *neese* very much.

He did *needless* work with his *Needles*.

It is *neither* thee nor I can lift the *nether* Mill-stone.

Yea and *nay*; the Horse did *neigh*.

The Figs were so *naught*, they were good for *nought*.

O

Gold *Ore*; the Watermans *Oar*; the *Ower* of a Debt.

Neither *ours* nor yours will be done in three *hours*.

I will speak *of* it, before I cut it *off*.

He did *own* but *one* of them.

You *ought* to have done it very *oft*.

P

He took great *Pains* to mend the *Panes* that were broken.

He had laid a *Plot* to take away a *Plat* of Ground.

The *Principal* man taught the firſt *Principle*.

As he ſate in his *Place* he eat *Plaice*.

The time was *paſt* before he made the *Paſte*.

He ſold that at a good *Price* which he had taken as a *Prize*.

To *pare* the *Pear*; a *pair* of Gloves.

The *Palate* of the Mouth; a *Pallet* Bed.

A *Parſon* or Prieſt; a third *Perſon*.

Kings and *Princes*; a *Princeſs*.

Praiſe is not ſeemly for a Fool; the *Preys* of Beaſts.

Pillars of a Houſe; Cater-*pillers*.

It was his *Pride*, that he *pryed* into it.

There is no *Profit* may be receiv'd from a falſe *Prophet*.

He hath no *Power* to *pour* it out.

R

The *Rain* refreſheth the Earth; the

Reign of a King; the *Rein* of a Bridle; my *Reyns* were sore.

Raise up my self to behold the *Rays* of the Sun.

Rancour and Malice, *ranker* than other.

A *red* Rose; hast thou *read* it.

To *rear* it *up*; the *Rere*-ward.

He gave a *Reason* why a Fig is better than a *Raisin*.

A *Rite* or Ceremony; *Right* or wrong.

To *Write* and Read; a Wheel-*wright*.

The *Rinde* of a Pomgranate; the River *Rhine*.

A *Roe* Buck; a *row* of Trees.

She *rose* and took a red *Rose*.

The *Roes* of a Fish; the *rows* of Trees.

A *Rower* of the Boat-head; the Lion *roar*.

He *wrote* that there was a *rot* among the Sheep.

He *rapt* him on the Head, and *wrapt* it up.

The *Roads* or High-waies; the Isle of *Rhodes*, or *Rhode* Island.

The highest *Room* in the House; the *Rome*.

—*ing* the Mortar; and she *wrung* her

her Tiffinie *Ruff*, and put on her *rough* Garment.

A Cheeſe-*rack*; Ship-*wrack*.

A broken *Reed*; to *read* and write;

He *wrought* hard when he *wrote* his Copy, and learned by *rote*.

To *raſe* the Walls; to *raiſe* a Siege.

A Barbers *Raſour*; a *raiſer* of Sedition.

He would not *reſt*, till he did *wreſt* my Words.

S

Savers and Loſers; ſweet *Savours*.

The Ocean or *Seas*; to *ſeize* upon his Goods.

Ceaſing from Strife; *ſeſſing* or taxing him.

The Buyer and *Seller*; a Wine-*Cellar*.

The third *Senturie*; the Herb *Centory*.

He did *ſheer* his Sheep in *Hamp-ſhire*.

Cite him to appear; the *Sight* of the Eye.

The *Sole* of a Shoe; the *Soul* and Body.

A *ſound* Body may fall into a *Swoon*.

He was in a *ſtrait* to make the crooked ſtick *ſtraight*.

He made *slight* of it, having a *Sleight* in doing it.

To *succour* a Man from a Blood-*sucker*.

A *Sum* of Money was paid to *some* of them.

The *Sun* and Moon; a *Son* and Daughter.

He *shoots* 3 Arrows; he has 3 *Sutes* of Apparel, and 3 *Suits* in Law.

Sivs. for Corn; Onions and *Sives*, *Sythes* to mow with; *Sighs* and Groans.

A *Sower* of Seeds; *sowr* Grapes.

The weaker *Sex*, divers *Sects*.

The *Steed* being stollen, stands in no *stead*.

He went a *slow* pace, and fell in a *Slough*.

The *Seas* will not *cease* from raging.

It is a vain thing to wear out *Shoes* to see *Shews*.

The Town of *Stanes*; *Stains* in Cloth.

All the *Sheep* were carried into the *Ship*.

T

A *Tax* or *Tribute*; Iron *Tacks*.

The Herb *Thyme*; the *Time* of the day.

A *Tide* Table; the Horse is *ty'd*.
A Foot and *Toe*; Flax and *Towe*.
A Frog and *Toad*; Stockins *toed*; he *towed* his Boat.
It is *too* much for *two* men *to* do.
A small *Treatise* concerning divers *Treaties*.
He had *then* no more *than* he could do.
He was *thrown* from his *Throne*.
It was *through* help he came *thorough*.
There was one of *their* own Kindred.
Fire-shovel and *Tongs*; Neats *Tongues*.
He did set on his *Tail*, and told a *Tale*.
A *Tomb* or Sepulchre; the first *Tome* of a Book.

V

Let the *Vein* bleed, but not in *vain*.
The base *Viol*; to fill a *Vial*.
In the *Vale* of *Eshan*, she put a *Vail* on her Face.
In the long *Vacation*, he followed his *Vocation*.
For want of *Victuals*, the *Vitals* will faint.

W

To *weigh* a *Wey* of Cheese in the high-*way*.

To *wait* upon a man; ſold by *weight*.

If he *were* wiſe, he would *wear* warmer Cloathes; the *Ware* in a Shop.

Thou *waſt* unwiſe to make ſo much *waſte*.

He did *wreſt* his *wriſt*.

I *wiſt* not that he was there, but I *wiſht* that he might be there.

Y

The *Yew* Trees belong to you men.

Put the Baſon and *Ewer* in *Uſe*.

Ye that are wiſe, uſe *Yea* and Nay.

She did *earn* her Bread with ſpinning *Yarn*.

Proper Names in Scripture, with their Signification in Engliſh.

AAron, *a Teacher*. Abda, *a Servant*. Abdiel, *a Servant of God*. Abdi, *my Servant*. Abdiah, *a Servant of the Lord*. Abednigo, *Servant of ſhining*. Abyl, *Mourning*. Abagtha, *Father of the Wine-Preſs*. Abiah, *the Will of the Lord*. Abijam, *Father of the Sea*. Abiaſaph, *a gathering Father*. Abiathar, *Father of the Remnant, or excellent*

cellent Father. Abida, *father of Knowledge.* Abidan, *father of Judgment.* Abiel, *my Father is God.* Abiezer, *the Fathers Help.* Abigail, *the Fathers Joy,* she was Wife to ungodly *Mabal.* Abihail, *the Father of Strength.* Abihu, *he is a Father.* Abihud, *the Father of Praise.* Abilene, *lamentable.* Abimael, *a Father from God.* Abimelech, *the Kings Father,* or *a Father of Counsel.* Abinadab, *a Father of a Vow.* Abinoam, *Father of Beauty.* Abiram, *an high Father.* Abishag, *the Fathers Ignorance.* Abishai, *the Fathers Reward.* Abishalom, *the Father of Peace,* or *the Peace of the Father.* Abishuah, *the Father of Salvation.* Abishur, *the Father of a Song.* Abital, *the Father of the Dew.* Abitob, *the Father of Goodness.* Abner, *the Fathers Candle.* Abshalom, *the Fathers Peace,* or *Reward.* Achan, *troubling.* Adadezer, *beautiful Help.* Adaliab, *Poverty.* Adajah, *the Witness of the Lord.* Adiel, *the Witness of God.* Adonijah, *the Lord is the Ruler.* Adonizedeck, *the Lords Justice.* Agabus, *a Grashopper.* Agar, *a Stranger.* Ahaz, *taking,* or *possessing.* Ahasuerus, *a Prince,* or *Head.* Ahban, *a Brother of Understanding.* Ahijah, *Brother of the Lord.* Ahimaaz, *Brother of*

Counsel. Ahiman, *Brother of the right hand.* Ahimelech, *a Kings Brother.* Ahimoth, *a* Brother *of Death.* Ahinoam, *the Brothers Beauty.* Ahier, *the Brothers Light.* Ahilab, *a hearty Brother.* Arah, *a sweet savouring Medow.* Ahikam, *a Brother arising.* Ahiezer, *the Brothers help.* Aholah, *a Mansion,* or *dwelling in her self.* Aholiab, *my Mansion in her.* Ahud, *praising or confessing.* Allan, *high* Amaleck, *a licking People.* Amarjah, *the Lord said,* or *the Lamb of the Lord.* Amasa, *spring the People.* Amashai, *the Gift of the People.* Amaziah, *the Burden of the Lord.* Amatha, *a Cloud,* or *Vapour of Death.* Amihud, *People of praise.* Aminadab, *a free People.* Amittai, *true* or *fearing.* Ammi, *my People.* Ammiel, *the people of God.* Ammihur, *people of Liberty.* Ammeshadai, *the people of the Almighty.* Ammon, *a people.* Ammonites, *populous,* or *a Multitude.* Amon, *faithful,* or *true.* Amorites, *bitter people,* or *cruel Rebels.* Amos, *a Burden.* Amoz, *strong,* or *mighty,* the Father of *Isaiah* the Prophet. Amphibolis, *a City compassed.* Anab, *a Grape.* Anah, *answering,* or *singing.* Anaharath, *Driness,* or *burning,* or *Wrath.* Anak, *a Gyant.* Anahim, *a Fountain,* or

the

the Eve of Waters. Ananiah, *the Cloud of the Lord*, or *the Deliverance of the Lord.* Andrew, *very strong and manly.* Andronicus, *a victorious Man.* Anna, *merciful*, or *taking rest*, or *gracious.* Apollo, *leesing*, or *a Destroyer*; a *Jew* born in *Alexandria*, who being both eloquent and mighty in the Scriptures, disdained not to be further instructed in the Way of the Lord, by a poor Crafts-man, named *Aquilla*, and *Priscilla* his Wife. Ariel, *the Altar*, or *Light of God.* Arimathea, *a Lion*, *dead unto God.* Arphaxad, *healing.* Arphad, *the light of Redemption.* Athaliah, *time for the Lord.* Aza, *strength.* Azariah, *Help of the Lord.* Azubah, *forsaken.*

B

Baal, *the Idol.* Baalgad, *the Idol of Fortune.* Baalhazer, *a possessor of Grace.* Baalhermon, *a Possessor of Destruction.* Baalperazim, *the Idol of Division.* Baalshalisha, *the three-fold*, or *principal Idol.* Baalzebub, *the Idol*, or *Possessor of Flies.* Babylon, *Confusion.* Balak, *Covering*, or *Destroying.* Barrabas, *the son of Confusion.* Barachel, *blessing*, or *speaking well of God*, or *bowing the Knee to God.* Baruch, *blessed.* Bathsheba,

the ſeventh Daughter. Bathſhua, *the Daughter of Salvation.* Becher, *the firſt begotten,* or *firſt Fruits.* Ben, *a Son, or Building.* Benajath, *the Lords Building.* Benjamin, *the Son of my right hand*; Jacob's *youngeſt Son, called* Benoni; that is, *the ſon of Sorrow*; *Jacob* loved him. Berachiah. *ſpeaking well of the Lord.* Berajah, *the chooſing of the Lord.* Beſodaiah, *the Counſel of the Lord.* Bethamath, *the Houſe of affliction.* Bethaven, *the houſe of Vanity and Grief.* Bethazmaveth, *the Houſe of Deaths Strength.* Bethpirei, *the houſe of my Maker.* Bethcar, *the houſe of Knowledge.* Betheden, *the houſe of Pleaſure.* Bethel, *the houſe of God.* Bethemeck, *the houſe of Deepneſs.* Bethesda, *the houſe of Effuſion.* Bethanan, *the houſe of Grace,* or *Mercy.* Bethhathſhittah, *the houſe of going out of the way,* or *the houſe of Thorns.* Bethlehem, *the houſe of Bread, or the houſe of War*; a City in the Tribe of *Zebulon,* alſo a City in the Tribe of *Juda,* called *Ephrath,* near unto which *Rachel* was buried, and unto which *Joſeph* travelled with *Mary,* the Mother of Jeſus, where ſhe was delivered of Jeſus Chriſt; where the wiſe Men went and honoured him.

him. Bathmarcaboth, *the house of bitterness wiped out.* Bethnimrah, *the house of Rebellion.* Bethuel, *the Measure of God*, the Father of *Rebekah.* Bethulia, *the Virgin of the Lord.* Bezaleel, *in the shadow of God*, he was a man mightily endued with the Spirit of God. Boaz, *in strength or Power.* Boochim, *the place of weeping.* Boanerges, *the Sons of Thunder.*

C

Caleb, *as an heart.* Caiphas, *a Searcher.* Canaan, *a Merchant.* Chileab, *the restraint of the Father.* Christ, *anointed.* Clement, *Gentle*, or *Meek.* Cleophas, *all Glory.* Cleopatra, *the glory of the Country.* Conaniah, *the strength* or *stability of the Lord.*

D

Dalajah, *the Poor of the Lord.* Deborah, *a Word*, or *Bee*; a Prophetess, who judged *Israel.* Dina, *Judgment.* Dositheus, *giving to God.*

E

Eden, *Pleasure.* Egypt, *anguish*, or *tribulation.* Elchanan, *the mercy of God.* Eldaah, *the love of God.* Eleazah, *witness of God.* Eleazer, *the help of God.* Eliab, *my God the Father.* Eliakim, *God arising.* Eliam

am, *the people of God.* Eliasaph, *the Lord encreaseth.* Eliashib, *the Lord returneth.* Eliathah, *thou art my God.* Elihoenai, *the Lord mine Eye.* Elidad, *the Beloved of God.* Elihu, *he is my God.* Elimelech, *my God the King*, or *the Counsel of God.* Eliphal, *a Miracle of God.* Eliphaleh, *the God of deliverance.* Elisha, *the Lamb of God.* Elishaphat, *my God judgeth.* Elisheba, *the Oath of God*, or *the fulness of God.* Elizur, *the strength of God.* Elkanah, *the Zeal of God.* Elmoded, *God measureth.* Elnathan, *God's Gift.* Eliphaal, *God's Work.* Ezriel, *the Help of God.*

G

Gabriel, *a man of God.* Gamaliel, *God's Reward.*

H

Habbakkuk, *a Wrestler.* Habiah, *the hiding of the Lord.* Habazzaniah, *a hiding of the Shield of the Lord.* Hacaliah, *waiting of the Lord.* Hadad, *Joy*, or *Rejoycing.* Hagar, *a Stranger.* Haggiah, *the Lords Feast.* Hamul, *godly*, or *merciful.* Hanan, *full of Grace.* Hannah, *merciful*, or *taking Rest.* Hanameel, *the mercy of God.* Hananeel, *the grace of God.* Hanani, *gracious*

eious or *merciful*. Hananiah, *the Grace of the Lord*. Hatim, *dedicate to God*. Hasadiah, *the mercy of the Lord*. Hattil, *an howling for sin*. Hazael, *seeing God*. Hekkiah, *the Portion of the Lord*. Hiel, *the Lord liveth*. Hezekiah, *Strength of the Lord*. Hohab, *beloved*.

I

Jaasiel, *the Work of God*. Jaasoniah, *the hearkening of the Lord*. Jabal, *bringing* or *budding*. Jabesh, *drought*. Jabiz, *Sorrow*. Jabin, *Understanding*. Jachim, *Stability*. Jadiah, *knowing the Lord*. Jahallel, *praising God*. Jabohel, *waiting for God*, or *beseeching God*, *or hope in God*, or *beginning in God*. Jamuel, *God in his day*. Jasher, *Righteous*. Jatter, *a remnant*, or *excellent*. Ichabod, *Where is glory?* Jeconiah, *stability of the Lord*. Jedaiah, *the hand of the Lord*, or *confessing the Lord*. Jedidah, *beloved*. Jediel, *Knowledge of God*. Jehiah, *the Lord liveth*. Jehiel, *God liveth*. Jehoadan, *the Lords Pleasure*. Jehoahas, *the Possession of the Lord*. Jehoash, *the fire of the Lord*. Jehohanan, *Grace* or *mercy of the Lord*. Jehoiakim, *the rising or avenging of the Lord*. Jehoshaphat, *the Lord is the*

Judge. Jehoshuah, *the Lords Salvation.* Jehozadak, *the Justice of the Lord.* Jekannah, *the Lord shall arise, establish* or *avenge.* Jerameel, *the mercy of God.* Jeriel *the fear of God.* Jerimoth, *fearing Death.* Jeroboam, *encreasing the People.* Igdaliah, *the greatness of the Lord.* Joel, *willing*, or *beginning.* Jonah, *a Dove.* Jonathan, *the gift of the Lord.* Joshabeth, *the fulness of the Lord.* Ishmael, *God hath heard.*

K

Kabzeel, *the Congregation of God.* Kain, *a Possession.* Kelaiah, *the voice of the Lord.* Kelita, *succour, a gathering together.* Kirithaim, *a City of Cities.*

L

Laadah, *to gather, to assemble together.* Laban, *white, shining, gentle,* Brother *to Rebekah.* Lazarus, *the help of God.* Leah, *painful or wearied;* the Name of *Laban's* eldest Daughter.

M

Maadiah, *Pleasantness,* or *decking of the Lord,* or *Testimony,* or *Covenant of the Lord.* Mahseiah, *the Protection of the Lord* Maaziah, *the strength of the Lord.* Machbanai,

banai, *my poor Son.* Madan, *Strife.* Magdalen, *magnified* or *exalted.* Magdiel, *preaching God.* Mahalah, *infirmity* or *weakneſs.* Magog, *covering* or *melting.* Malachi, *my Meſſenger.* Mahaleel, *praiſing God.* Menahem, *a Comforter.* Manoach, *Reſt.* Maon, *dwelling place.* Martha, *bitter* or *provoking.* Mattan, *a gift.* Maeteni, Mattaniah, Matthaniah, Mattharah, *his gift.* Mattathiah, *a gift of the Lord.* Malchiel, *God is my King.* Malchiah, *the Lord is my King.* Melchizedeck, *King of Righteouſneſs.* Malchiſhuah, *my King the Saviour.* Mehetabel, *how good is God.* Mehuman, *troubled.* Melatiah, *Deliverance of the Lord.* Menelaus, *Strength of the People.* Merajath, *Bitterneſs.* Mered, *Rebellious.* Meſha, *Salvation.* Meſhelemjah, *the Peace of the Lord.* Meſhullam, *peaceable.* Mephiboſheth, *Shame of Mouth.* Milchah, *a Woman of Counſel.* Michah, *poor or ſmitten.* Michajah, *who is like the Lord.* Michael, *who is like God.* Michal, *who is perfect.* Mordecai, *bitter Contrition*; he brought up *Eſther*, and bewailed the *Jews* Deſtruction.

N

Naam, *fair* or *pleasant*. Naamah, *fair, beautiful*, or *comely*, or *greatly moving*. Naariah, *a Child of the Lord*. Nabatoth, *Buds*, or *Fruits*, or *Prophecies*. Nabal, *a Fool*. Naboth, *a Speech, Prophecy*, or *budding forth*; he refused to sell *Ahab* his Vineyard, and therefore was stoned by *Jezebels* wicked practice. Nadab, *a Prince*, or *liberal*. Nahas, *a Snake* or *Serpent*. Nahor, *very secret*, or *hid*, *my beloved*, or *wrestling with me*. Najah, *Fairness, Beauty, Comeliness*. Nathan, *given* or *rewarded*. Naphtali, *my wrestling*. Nathaniel, *the gift of God*. Nazareth, *separated, crowned*, or *sanctified*; the City where Christ was brought up. Nehalamite, *a Dreamer*. Nehemiah, *Comfort*, or *the Rest of the Lord*, or *Direction of the Lord*. Nerias, *the Light*, or *Candle of the Lord*. Nicodemus, *innocent Blood*; he was a Ruler among the *Jews*, and one that came to Christ by Night to be taught of him. Nicholas, *a Victor*, or *Overcomer*. Nineveh, *fair, beautiful*, or *a dwelling place*: the name of a City, the Desolation whereof was Pro- but they repented after *Jonas* preached

preached to them. Noah, *a ceasing* or *rest*; he was Son to *Lamech*, he was a Preacher of Righteousness; he was commanded of God to make an Ark, that he and his Family should enter in it, for their Preservation.

O

Obadiah, *Servant of the Lord*, he was a Prophet. Obed, *a Servant* or *Workman* Obededom, *the Servant of* Edom. Obil, *born* or *brought*. Oham, *Sorrow*. Ophel, *a Tower*, or *Darkness*. Othni, *my Time*. Othoniel, *the Time of God*. Ozaziah, *the Strength of the Lord*. Oziel, *the help of God*.

P

Pagiel, *God hath met*. Pashor, *encreasing liberty*. Pedhel, *the Redemption of God* Pedahzur, *a mighty Redeemer*. Pedajah, *the Lords Redeeming*. Pekajah, *the Lords opening*. Pelajah, *the Miracle of the Lord*. Pelatiah, *Deliverance of the Lord*: Peleg, *Division*. Penuel, *seeing God*. Pethajah, *the Lord openeth*. Phicol, *the Mouth of all*. Phineas, *a Countenance*.

Raamjah,

R

Raamjah, *Thunder of the Lord.* Rabboni, *Master.* Raham, *Mercy* or *Compassion,* Rachel, *a Sheep*; Daughter of *Laban,* she kept her Fathers Sheep; when she met with *Jacob,* he wept; *Jacob* served twice seven years for her; she hid away her Fathers Idols: The People at *Boaz*'s marriage prayed to God to make *Ruth* as fruitful as *Rachel* and *Leah*: *Rachel* wept for her Children, and would not be comforted: she died at the birth of *Benjamin.* Reuben, *the Son of Vision,* so named because the Lord did see his Mothers Affliction; he was *Jacob*'s Son by *Leah.*

S

Sabboath, *Rest.* Sabdi, *a Dowry.* Sarai, *my Dame* or *Mistress*; the Name of *Abraham's* Wife before it was *changed.* Seled, *Affliction.* Semachiah, *cleaving to the Lord.* Shalmon, *peaceable.* Shammah, *Desolation* or *Destruction.* Shelathiel, *asked of God.* Shearjah, *the gate of the Lord.* Shebarim, *Hope.* Shecanjah, *the Habitation of the Lord.* Shechem, *a Part,* or *Portion.* Shedur, *a Field of Fire,* or *the light of the Al-*

Almighty. Shebarjah, *the Morning of the Lord.* Shelemjah, *Peace of the Lord.* Shelumiel, *the peace of God.* Shemajah, *hearing the Lord.* Shemarjah, *the keeping of the Lord.* Shemuel, *appointed of God.* Sherajah, *a Prince of the Lord.* Sheva, *Vanity.* Sichiah, *the Protection of the Lord.* Shubael, *the returning of the Lord.*

T

Tanchumeth, *Consolation.* Taphath, *a little one.* Tehinuah, *merciful* or *prayer.* Tirhanah, *a Searcher of Mercy.* Tobiah, *the Lord is good.* Togarmath, *strong* or *bonny.* Tubal, *born* or *worldly.* Tubalkain, *worldly possession.*

V

Vanjah, *Nourishment of the Lord.* Ure, *my Light.* Unjah, *the light of the Lord.* Uriel, *Light or Fire of God.* Uzzah, *strength.* Uzziel, *the strength of God.* Urim, *Light.*

Z

Zaven, *Trembling.* Zadad, *a Dowry.* Zabadjay, *a Dowry of the Lord.* Zachai, *pure.* Zachariah, *mindful of the Lord.* Zebulum, *a dwelling.* Zelophehad, *a shadow of*

of fear. Zephaniah, *the hiding of the Lord.* Zephi, *a Honey-comb.* Zerah, *Clearness*, or *rising up.* Zerajah, *the Lord arising.* Zedekiah, *the Justice of the Lord.* Zuriel, *the Rock of God.* Zurishaddai, *the Rock of the Almighty.*

Independency (Latin) a not depending upon another, absoluteness, of ones self: But it is commonly taken for that Profession, or Sect of men, who manage all things belonging to Church Discipline, within their own Congregations, and allow not of a Dependence on a National Church.

Anabaptists, a sort of Professors of Religion, who it is said, first began in *Germany*, in the year 1521. Their chief Principle by which they separate from *Independents*, and other Professors, is, that they do not hold it lawful to sprinkle Children, and call it *Baptism*; but that they ought first to be able to give an account of their Faith before they are Baptized.

Sociniuns, a sort of People that deny the Divinity of Christ; first spread by one *Faustus Socinus* of *Siena*. *Pref-*

Presbytery, (Latine) ſignifies Prieſthood, Elderſhip, or Government of the Church by Elders; there is a great People in this Nation go under the Name of *Presbyterians*, who, when they had power in their hands, were great Perſecutors.

Quakers, They are in deriſion ſo called by the ſcorners of this Age: but their proper Name is, *Children of the Light*; and though they are accounted a Sect of Hereticks newly ſprung up, by ſome who have raſhly paſſed Judgment upon them, yet upon a ſerious and diligent ſearch into their Principles and Examples, they will appear to be led by a Chriſtian Spirit.

Seven Numeral Letters.

One——I
Five——V
Ten——X
Fifty——L
One hundred——C
Five hundred——D
One thouſand——M

Numbers expreſſed by Letters.

M	C	X	I
MM	CC	XX	II
MMM	CCC	XXX	III
	CD	XL	IV
	D	L	V
	DC	LX	VI
	DCC	LXX	VII
	DCCC	LXXX	VIII
	CM	XC	IX

Eleven XI. *Twelve* XII. *Thirteen* XIII. *Fourteen* XIV. *Fifteen* XV. *Sixteen* XVI. *Seventeen* XVII. *Eighteen* XVIII. *Nineteen* XIX.

The

The Table *of* Numeration, *whereby any Number may be expreſſed.*

I One	1
X Ten	10
C an Hundred	100
I Thouſand	1000
X Thouſand	10000
C Thouſand	100000
I Million	1000000
X of Millions	10000000
C of Millions	100000000

CXI Millions CXI Thouſand CXI.
III. III. III.

Mil.	Thou.	Unites.
222.	222.	222.
333.	333.	333.
444.	444.	444.
555.	555.	555.
666.	666.	666.
777.	777.	777.
888.	888.	888.
999.	999.	999.

999 Millions 999 Thouſand 999 Nine.

The

The Table of Multiplication.

2	times	2	is 4
2		3	6
2		4	8
2		5	10
2		6	12
2		7	14
2		8	16
2		9	18
2		10	20
3	times	3	is 9
3		4	12
3		5	15
3		6	18
3		7	21
3		8	24
3		9	27
3		10	30
4	times	4	is 16
4		5	20
4		6	24
4		7	28
4		8	32
4		9	36
4		10	40

5 times

5 times 5 is 25
5 6 30
5 7 35
5 8 40
5 9 45
5 10 50
6 times 6 is 36
6 7 42
6 8 48
6 9 54
6 10 60
7 times 7 is 49
7 8 56
7 9 63
7 10 70
8 times 8 is 64
8 9 72
8 10 80

9 times 9 is 81
10 times 10 is 100
10 times 100 is 1000

Concerning Weights, Measures, *&c.*

THere are two kinds of Weights used in *England*, as, *Troy* and *Averdupois*; By *Troy* Weight Gold and Silver is weighed; *Troy* Weight contains in every Pound twelve Ounces, in every Ounce twenty Peny-weight, every Peny-weight twenty four Grains.

By *Averdupois* Weight is weighed all Grocery Ware, all Drugs and Iron, Lead and Tin, *&c.* and it contains sixteen Ounces to the Pound, twenty eight Pound make one quarter of a Hundred, fifty six Pound make two quarters, eighty four Pound three quarters, a hundred and twelve Pound make one Hundred weight, and twenty Hundred make one Tun.

In dry Measure, sixteen Pints make one Peck, and four Pecks make one Bushel.

In Cloth Measure, four Nails is one quarter of a Yard, and one yard is four quarters, one Ell *Flemish* is three quarters of a Yard, one Ell *English* is five quarters of a Yard.

In reckoning Time, sixty Minutes make one

one Hour, twenty four Hours make one Day, and three hundred ſixty five Days make one Year.

In meaſuring Wine, two Pints make one Quart, two Quarts one Pottle, two Pottles one Gallon, ſixty three Gallons one Hogſhead, and four Hogſheads one Tun; one Gallon of Wine contains eight Pound of *Troy* weight.

In long Meaſure, three Barly-corns make one Inch, twelve Inches a Foot, three Foot a Yard, five Yards and a half a Pearch; forty Pearches in length and four in breadth make an Acre, four in breadth and ten in length make a Rood, which is a quarter of an Acre, ſo that an Acre hath forty three thouſand five hundred and ſixty ſquare Feet, four thouſand eight hundred and forty ſquare Yards. Eight Furlongs is an *Engliſh* Mile, forty Poles is a Furlong, ſixteen Foot and a half make one Pole, three Feet make one Yard. The compaſs of the Earth is ſuppoſed to be three hundred and ſixty degrees, or one and twenty thouſand and ſeven hundred *Italian* Miles.

A ready Way to Reckon what ones daily Expences come unto in a whole Year.

IF thou ſpendeſt ſix pence a day, and wouldſt know how much it comes to in the year; which to know ſay thus, ſix pence the Day, is ſix Pound, ſix Half Pounds, ſix Groats and ſix Pence; which makes nine Pound two ſhillings and ſix Pence. Again, ſeven Pence the Day, is ſeven Pounds, ſeven half pounds, ſeven Groats and ſeven pence in the Year; which makes ten Pounds, twelve Shillings and eleven Pence; the like reckon of any other Sum.

To know the Value of any Sum, and how to ſet it down.

	l.	s.	d.	q.
For a Farthing write	000	00	00	1
For a Half-penny	000	00	00	2
For three Farthings	000	00	00	3
For a Penny	000	00	01	0
For a Groat	000	00	04	0
For 4 Pence Half-penny	000	00	04	2

For

	l.	s.	d.	q.
For 6 pence half-penny	000	00	06	2
For two Groats	000	00	08	0
For a Shilling	000	01	00	0
For 13 pence half-penny	000	01	01	2
For half a Crown	000	02	06	0
For half a Noble	000	03	04	0
For a Crown	000	05	00	0
For a Noble	000	06	08	0
For an Angel	000	10	00	0
For a Mark	000	13	04	0
For twenty Shillings	001	00	00	0
For four Nobles	001	06	08	0
For five Nobles	001	13	04	0
For four Marks	002	13	04	0
For five Marks	003	06	08	0
For twenty Nobles	006	13	04	0
For twenty Marks	013	06	08	0
For an hundred Marks	066	13	04	0
For a thousand Marks	666	13	04	0
The whole Sum is	765	11	09	1

Note that l. *ſtands over Pounds*, s. *over Shillings*, d. *over Pence, and* q. *over Farthings.*

The Significations of divers Words commonly used, but hard to be understood.

Accent, (Latin word) due sound, or an insisting particularly upon one Syllable of any Word more than another, and is threefold, *Acute*, *Grave*, and *Circumflex*; the *Circumflex* insisteth very long upon a Syllable, and is thus charactered (^) the *Grave* very little, and is thus charactered (`) the *Acute* insisteth upon a Syllable, but not with so full a Sound as the *Circumflex*, and is thus charactered (´).

Bible, (Greek) containing several Books.

Evangelist, (Greek) a bringer of glad Tidings, a Preacher of the Gospel.

Ephemerides, (Greek) Journals, or Books wherein *daily Actions* are registred, also Astronomical Calculation.

Epact, A certain number of daies, by which the *Solary* Year exceedeth the *Lunary*, which number of Excess is eleven, in regard the *Lunary* consisting but of 29 days,

daies, and one and a half maketh but 354 daies in a year, whereas the *Solary* Year hath 365 days and a quarter: For the Equation of which Years differing thus eleven daies, certain daies are yearly supplied by the Epact, never exceeding 30 (becauſe the daies between change and change of the Moon never exceed that number) until a thirteenth Month be added, whereby every third year becomes *Emboliſmal*, being a *Lunary* Leap-year.

Emboliſm, (Greek) ſignifieth a caſting in of the day which is added to the Leap-year.

To find out the *Epact* of each year, do thus; To the *Epact* of the laſt year add 11. and the ſum of theſe two make the *Epact*, if it ſurmount 30 then take 30 out, and that which reſts above 30 is the *Epact* for that year.

To know the age of the Moon by the *Epact* without an *Almanack*; add the daies of the Month wherein thou wouldſt know the *Epact*; and as many daies more as are Months from the firſt Month called *March*, to that Month, including both

both Months, out of the which ſubſtract 30 as often as may be the age remaineth; if nothing remain, the Moon changeth that day.

The *Golden Number*, ſo called becauſe it was written in the Kalender with Letters of Gold, right at the day whereon the Moon changed; and it is the ſpace of 19 Years in which the Moon returneth to the ſelf-ſame day of the Year of the Sun, and therefore is called *the Circle of the Moon*, in the which the *Solſtices and Equinoctials* return to all one point in the *Zodiack*.

To find it every Year, add one Year to the Year of Chriſt, then divide the whole by 19. and that which reſteth is the *Golden Number* for that Year, if there be no Surpluſage, it is then 19.

Note, That the *Golden Number* and *Dominical Letter* doth change every year the firſt day of the eleventh Month, and the *Epact* the firſt day of the firſt Month for ever; and the Year alwaies begins the twenty fifth of the firſt Month.

A perpetual Almanack.

I

Dom. Letter	Years of the Lord	2	7	4	9	6	3	11
		5	10		21			8
D C	1674 5	1	2	3	4	5	6	7
B A G	6 7	8	9	10	11	12	13	14
F E	8 9	15	16	17	18	19	20	21
DC B	1680 1	22	23	24	25	26	27	28
A G	2 3	29	30	31				
FE D	4 5	G	F	E	D	C	B	A
C B	6 7	1	2	3	4	5	6	7

THE EXPLANATION.

IN the three upper Columns are the 12 Months, and under them the Figures for the daies of the Month, from 1 till 31 under them the *Dominical Letters*; and in the lower part the figures for the Days of the Week, from the first day to the seventh, and on the two Columns on the left Hand, first has the *Dominical Letters*, and the other the *Year of the Lord*.

Now to know the *Day*, first find out the *Year*, next see what *Dominical Letter* is against that Year, which Letter find in the lower part of the *Almanack*, and the Figure under that is the Day of the Week for thy Observation for the whole Year, only every Leap-year hath two *Dominical Letters*; the first gives the Observation for the eleventh and twelfth Month, and and the next for all the Year after.

In

In the Year 1675. *C* is the *Dominical Letter* for that Year, which directs to the fifth Day, being under it, which is the Obſervation for that Year: So that the firſt fifth Day of the firſt Month, is the fourth day of the Month; the firſt fifth Day of the ſecond Month, is the firſt Day of the Month, and ſo reckon forward.

THE END.